

STATE LINE BAPTIST CHURCH

CONSTITUTED

IN

1794

RUTHERFORD COUNTY

IN

NORTH CAROLINA

COMPILED BY:

Mrs. Lorena R. Phillips

Mrs. Ben G. Moore

Mrs. Gettys Scruggs

"Upon this Rock I will build my church; and the gates of
hell shall not prevail against it."

Matthew 16:18

FURMAN UNIV. LIBRARY



Digitized by the Internet Archive
in 2013

<http://archive.org/details/statelinebaptist00lore>

TABLE OF CONTENTS

	PAGE
Preface	(vi)
Acknowledgements	(vii)
Poem — Old Home Church	(viii)
Introduction	(ix)
Remembrance	(xi)
Poem — The Church at the Crossing	(xii)
Location and Early History of First Church	1
Cemetery	3
1790 Censuses	3
Early Church Rolls	4
Early Settlers	7
The Scruggs Clan	9
The Wrays	10
State Line Church Plot	11
Pioneer Preachers	11
Early History of the Baptist Associations in North and South Carolina	13
The Church Re-organized in 1824	16
Protracted Meetings of Long Ago	24
Baptismal Places	32
Church Discipline	33
The Lord's Supper	35
Biographical Sketches of Evangelists and Pastors of the 1800 — 1900 Period	36
A Summary of the Pastors	49
Ministerial Sons	54
Visiting Speakers and Evangelist From 1905 to 1957	75
Deacons	77
Church Clerks	80
Miscellaneous Items of Interest	81
Church Membership	87
Church Roll July 1957	91
Sunday School	98
Training Union	106
Missions	109
Brotherhood	117
Library	117
Music	117
Bible School	120
Sextons	121
Honorary Tribute	123
Conclusion	124

12 Dec. 59 Gift of church B4c

ACKNOWLEDGEMENTS

We acknowledge with gratitude these sources from which we obtained the information contained in our report on the history of this church:

- I. The church minutes beginning with the year 1837.
- II. The history of the Broad River and King's Mountain Associations by John R. Logan.
- III. History of The Broad River Association by M. C. Barnett
- IV. General History of the Baptist Denomination in America and other Parts of the World, by Benedict.
- V. Baptist Encyclopaedia, by Cathcart.
- VI. History of North Carolina Baptist by George V. Paschal.
- VII. Minutes of the Bethel and the Broad River Associations at the Furman University Library, Greenville, S. C. Minutes of the Broad River Association and books from Limestone College Library, Gaffney, S. C. Books at Gardner Webb College Library, Boiling Springs, N. C.
- VIII. Deeds and land papers at the Spartanburg County Courthouse, Spartanburg, S. C.
- IX. A Record of the Government Census of 1790 at the Kennedy Library, Spartanburg, S. C.
- X. To the following people for the information they gave in connection with the early history of this church: Mr. J. W. Camp, George Camp, Roy Scruggs, Clyde Scruggs, and Jim Scruggs, and the Rev. Gaston Camp, who lent us some books, one by John R. Logan and a Sunday School record book for the year of 1906 when he (Mr. Camp) was secretary of the Sunday School at State Line., and to the others who have helped in many ways, we are indeed grateful.

PREFACE

In the spring of 1956 during a church-wide Training Union Study Course our people became interested in the history of the church. Such questions as — When was the church constituted? and Who were the charter members? set in motion a search of old church minutes.

Recognizing our rich Christian heritage and realizing the need for a systematic preservation of the old records, the Deacons of the church asked that a committee be appointed to compile a history of the State Line Baptist Church.

In church conference Mrs. Lorena Ray Phillips was appointed Chairman, with Mrs. Gettys Scruggs and Mrs. Ben Moore as members of the committee.

With the help of our local church minutes, associational minutes, talks with many of the older members, both present and former, to whom we are deeply grateful, we have attempted to put into printed form this history.

We are also indebted to the Libraries and Librarians of Furman University, Limestone, and Gardner-Webb Colleges.

OLD HOME CHURCH

I see a quaint old country church close by a spring;
I hear the preacher saying; "Let us stand and sing,"
The years still sweetly echo voices of that throng,
As I recall the singing of some sacred song.

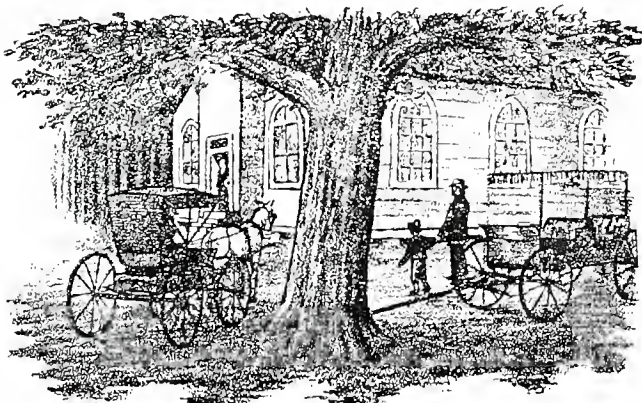
I see my dear old Mother, yes, and Father, too;
They're sitting there together in that rustic pew.
Long years may come and go but time shall never fade
Those happy memories that childhood years once made.

Each Sabbath Day the neighbors then would wend their ways
To that old meeting-house of "horse and buggy days,"
Where many bashful swains and maidens pledged their love,
While Heaven's blessings fell like manna from above.

God bless that dear old Country Church; I love it so!
I cherish those old-fashioned days of long ago,
And feel God's presence when I hear a Church bell ring,
In busy cities or down by some old-time spring.

Harry Russell Wilkins

Used by permission



INTRODUCTION

Let us glance at the prevailing conditions which existed around 1794 that we may better understand and appreciate the early efforts and struggles of those who set about to provide for the spiritual well-being of our forefathers.

The people had about recovered from the disintegration and demoralization which resulted from the Revolution (1776-1783). Meeting houses which had been destroyed or dismantled were now rebuilt. Congregations were once more gathered and new territory was penetrated by the Baptist Missionary.

From 1750 the population of the sparsely settled up-lands known as the back country had steadily increased, partly by movement inland from the coast, partly by overland immigration from Pennsylvania, Virginia, and North Carolina. The new settlers were largely Scotch-Irish, German, and dissenting English.

Along with the new settlers came many new sects in religion, as explained by Leah Townsend as follows: "Most of these sects came into South Carolina only in small numbers, and by far the majority of the Baptist entering the back country were first known as Separates. One of the effects of the Great Awakening in New England was the division of the Congregational Churches into Old Lights and New Lights, the New Lights claiming that the religion of the Old Lights had grown soulless and formal and had no more the light of scriptural inspiration. Because the Old Lights withdrew from the Congregational Churches, the New Lights came to be known as Separates. Partly from their unpleasant situation in New England and partly from their missionary zeal, many of the Separates spread their principles to other colonies. Rev. Shubal Stearns, a peculiarly passionate and moving exhorter, is claimed by all Baptist historians to have led the Separate New Light movement into the Southern Colonies. He settled at Sandy Creek, North Carolina, and from this center Separate practice and belief spread in all directions."

(Chapter IV, South Carolina Baptist, Leah Townsend)

In John R. Logan's "History of the Broad River Association" it is stated that the Buffalo Church (Broad River Association) was organized by two visiting ministers or missionaries from the Sandy Creek Association (North Carolina) in 1772. Tradition says that the Buffalo Church extend-

ed an arm and the State Line Baptist Church was constituted in 1794. Thus it would seem that State Line was indirectly a branch of the Sandy Creek movement.

A teaming religious life is shown covering the back country after 1790. Churches sprang up here and there in the newly formed Bethel Association. The names "Separate" and "Regular" disappeared and only Baptist remained.

By 1792 there were seventy Baptist Churches and three thousand members in South Carolina.

For the growth of the Baptist movement we are grateful to the untiring efforts of the indomitable Baptist Preachers of the early years. In cool disregard of the dangers and hardships the pioneer preachers evangelized the widely scattered settlers and built churches. Because of the distance between churches and because of the lack of roads and bridges, the Elder, as he was generally called, had often times to leave several days in advance to reach on foot or horseback the place of appointment.

The early preacher tilled the soil and thus provided the simplest and coarsest of food and clothing for himself and his family. After a day of arduous toil in the field he would spend hours earnestly studying by a pine-knot fire the only book he knew, The Bible, in preparation for the services of the approaching Sunday. Generations of Baptist preachers never dreamed of compensation. Most of the men who laid the foundation of the great Baptist denomination of the South went to their graves unrewarded in his world's goods.

That we might be still better acquainted with the era, from which State Line sprang, let us review some of the historical events of the times. The Country was under the leadership of its first President, George Washinton. (1789-97). The Battle of Cowpens was but a recent event. (1781.) The states of Kentucky and Tennessee were joining the Union. (1792-1796). Eli Whitney had just invented the cotton gin at Savannah. (1793). Fulton's seamboat was yet thirteen years in the future and it was yet thirty-six years to the time of the first railroad.

So with a backward glance at the conditions, both physical and spiritual, of a people who were willing to sacrifice all for God and Country, we invite your attention to the past and to the present of a great body of baptized believers, the State Line Baptist Church.

REMEMBRANCE

Remember the days of old, consider the years of many generations; Ask Thy Father and he shall shew thee; thy elders, and they will tell thee.

Deuteronomy 32:7

This shall be written for generations to come; And the people which shall be created shall praise the Lord.

Psalms 102:8

Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death.

Psalms 48:12-14

THE CHURCH AT THE CROSSING

Out from the city with its noisy street,
Out where the air is pure and sweet,
There at the crossing where two roads meet
Stands a Country Church.

Away from the rush, the fam and the show,
Back where the fragrant wild flowers grow
And songbirds nest in branches low
Is this Country Church.

Near to the grange, the school or the store,
A few simple homes, say three or four,
And a few great trees where once there were more
By the Country Church.

On Sabbath day its bell will ring,
And kindly folk will come out and sing
The praise of Him who peace did bring
To the Country Church.

"Faith of Our Fathers" or "Jesus Saves,"
Or "Love Divine", which honest hearts crave,
The people sing and children behave
In the Country Church.

The sermon is plain but the spirit is there
And people fill each pew and chair,
E'en down to the place of prayer
In the Country Church.

And when the last invitation is given,
And old-fashioned saints are gathered in heaven,
We'll meet with those whose sins were forgiven
Back in the Country Church.

LOCATION AND EARLY HISTORY OF FIRST CHURCH

The first church building of State Line Church was located on the Island Ford road, about one mile from Island Ford, a crossing place on Broad River in Rutherford County. The historical reports of the Broad River Association, throughout the early years, established the fact that State Line Baptist Church was constituted in the year 1794. The historical committee appointed to write the history of this church has done much research with the hope of finding records of the organization and the charter members. Although we have been unable to gain this information, our efforts have proved very rewarding. The history of this church, as we present it will, for the most part, be given as we have found it recorded in church and associational minutes, and books of this early period of church history in America. Because of the fact that very few records have been preserved of the early years of our church history, we must rely upon the traditional reports handed down from generation to generation to complete the history of this church. Preceding generations have said that Buffalo Church helped to organize this church and that Joseph Camp was the supply of Buffalo at that time. The 1900 association minutes show that Buffalo Church claimed credit for this organization; and the Bethel Association minutes of the 1790's verify the fact that Joseph Camp was supply of Buffalo church at that time.

The first church building, from all reports, was a small, one-room log house, erected on and belonging to a Mr. Blackwell in Rutherford County, N. C. This church was only a short distance from the North and South Carolina State Line, which gave rise to the name State Line Church. The original location, as pointed out to us, is owned by J. W. Camp, and his land papers bear out the fact of Blackwell's owning this land. Whether or not Mr. Blackwell erected the building himself, we do not know, but he was a member of this church, for the church brought a charge against him for drunkenness. This enraged him so much that he tore the building down, log by log, and carried them away. What year this happened we are unable to say, but from all our research it seems logical that the building was destroyed and the church disbanded about 1819.

Reasons for drawing this conclusion are these:

1. Blackwell sold this property that year.

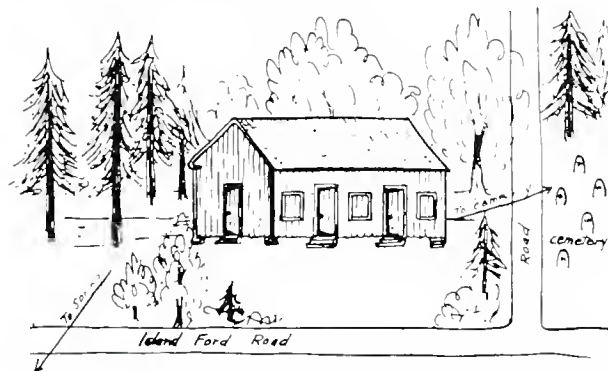
2 The year before we found a report of a minister being at State Line.

3 We were unable to find any report in connection with this church between 1819-1824.

This leads us to believe that the church was united and active at the original location for twenty-four years. During this period of its early history this church produced five ministerial sons, who became prominent ministers throughout the early years of the Broad River Association. (Names listed elsewhere)

The cemetery that was used in the early years of this church remains as a land mark, even to this day. This cemetery covers a good-sized plot of ground, now grown up in trees. You can still see old fields rocks marking the place of many graves. Both white people and negroes were buried there since it was slavery time; the negroes continued to use this burial ground after the white people had quit burying there, which explains why it became known as a Negro graveyard.

Although we don't have a verified list of the charter members, we are including some adult names taken from census of 1790, and old land papers. Some of these, no doubt, were charter members, as many of their names are on the church roll in later years.



First Church on present location.

STATE LINE CHURCH CEMETERY

State Line Church had no burial ground at the second location of the church from 1824 to 1857. This possibly was due to three or more reasons, namely:

1. At that time people were accustomed to having family plots where they buried.
2. Many perhaps were still using the cemetery at the first location of the church.
3. The church had no property of its own at this time, nor until 1840.

In conference, July 1856, a committee was appointed to make inquiry about buying land for burial ground and to report to the church the following month. The committee was as follows: P. Watkins, Andrew Ray, and C. S. W. Scruggs. In the minutes of August, 1856, the clerk made this report: "The purchase of burying ground made and laid over until next month." There was no other mention in the minutes of burial ground in these early years; however the registration of deeds in Spartanburg County, S. C., show that the church bought land from N. A. Ray in 1857 and again in 1895 from N. A. Ray and T. P. B. Ray. (Deed books E. K. 551 and L L L 682.)

Comment: N. A. Ray is Nancy Adeline, daughter of Andrew Wray (or Ray) and T. P. B. Ray is Bookter Ray.

1790 CENSUS OF RUTHERFORD COUNTY N. C.

Blackwell, John; Blackwell, Joel; Blackwell, James; Blanton, Clabron; Camp, Thomas Sr.; Camp, Daniel; Camp, William; Dobbins, William; Dobbins, James; Davis, Jacob Davis, Abner; Durham, William; Scruggs, Richard; Williams, Edward; Wood, William; Watkins, David; Watkins, Peter.

1790 Census of Spartanburg County, S. C.

Blackwell, Zacheriah; Connel, Jessie; Connel, George; Durham, John; Davis, Nathaniel; Devine, George; Moore, John (and others)

Peck, Benjo; Ray, Andrew, Turner, Joseph (and others) Wood, Henry; Wood, Michal; Williams (several)

We feel confident some of these were charter members.

These names were on old deed books in Spartanburg County Courthouse.

Blackwell, Joel 1787; Blackwell, Zacheriah 1795; Blanton, Clabron 1836; Camp, James T. 1827; Camp, George 1827;

Davis, Robert M. 1827; Davis, Joseph; Hicks, Richard; Hicks, 1812; Hicks Berryman 1812; Phillips, Jacob; Phillips, James.

1814 — 1825 Wills administrators

Ray, Andrew; Ray, Nancy; Ray, Alexander Ray, Elizabeth; Ray, A. C.; Ray, Jackson; Ray, James H.; Scruggs, Robert; Scruggs, John;

EARLY CHURCH ROLLS

The earliest church roll to be found in our church minutes that have been preserved is one made out some time before 1846. This roll shows that the church had enrolled fifty-eight members; but with dismissions common, perhaps all were not members at one time. In this oldest book of church minutes there is another roll made out in 1846 which has seventy-nine members enrolled. It will be interesting to compare the names on the church roll with those on the census and old land papers.

We find many of these family names continuing through the history of this church to the seventh generation.

MALE MEMBERS (SOME TIME BEFORE 1846)

1. Zacheriah Blackwell(Elder) — Dismissed by letter 1837
2. Drury Scruggs (Elder)
3. Kinared Watkins
4. Peter Gosnell — Died 1844
5. David Amos — Excluded 1842
6. Franklin Wray — Dismissed by letter 1846.
7. John Turner
8. Clabern Blanton — Received by letter 1840
9. Jepse Blanton
10. Abner B. Davis
11. William B. Turner
12. Edward Williams
13. David Turner
14. Walter M. Turner — Excluded
15. Matthew Scates
16. William Poole
17. David Pope — Dismissed by letter 1837
18. Lewis Parris — Dismissed by letter 1840
19. John T. Pope — Received by letter 1840
20. A. A. Sarratt
21. Jeremiah Cudd — Received by expression 1844
22. Stephen Rains — Received by expression 1844

23. Benson Davis — Dismissed by Letter 1844
24. William Wood — Baptised 1846
25. Sandy (A slave of Joshua Camp)
26. Drury Williams

MALE MEMBERS SEPTEMBER 1846

1. Elder Drury Scruggs
2. William B. Turner (Deacon)
3. Franklin Wray (Deacon) — Died August 1891
4. William Watkins
5. John Turner
6. Jepse Blanton
7. Edward Williams
8. Drury Williams
9. D. P. Williams
10. Walter M. Turner
11. Matthew Scates
12. Allman Sarratt — Excluded 1848
13. Jeremiah Cudd
14. Stephen Rains
15. William Wood — Excluded 1851
16. Sandy (A Slave) — Excluded
17. Charles S. W. Scruggs — Baptised 1847—Dismissed by letter 1849—Received by letter 1851
18. Thomas L. Scruggs — Baptised December 1847
19. Chesterfield Scruggs
20. Philip Watkins
21. Philip Davis
22. Thompson Robbs
23. Judson P. Scruggs
24. Howell Westbrook
25. Robert Arnold
26. Kindred Watkins
27. James Simmons
28. Elisha Simmons
29. Henry Wood
30. Lewis Henderson
31. John T. Camp
32. Thomas G. Turner — Excluded
33. Robert Turner
34. William Turner
35. Rufus B. Turner — Excluded
36. William Glass
37. William Hames, Jr.

38. James Harris — Excluded 1856
39. Columbus C. Scruggs

FEMALE MEMBERS (SOMETIMES BEFORE 1846)

1. Penelope Pope
2. Sarah Watkins
3. Milly Parris
4. Catherine Scruggs (Robert Sr., Wife)
5. Sarah Scruggs
6. Elizabeth Scruggs (Drury's Wife)
7. Susanna Williams
8. Elizabeth Williams
9. Ann Gosnell
10. Temperance Williams
11. Nancy Harris
12. Sarah Green
13. Nancy Amos
14. Mary Cudd
15. Luvina Cudd
16. Rachel Price
17. Arlinda McCraw
18. Mary Brown
19. Davis
20. Frances Cantrell
21. Temperance Cantrell
22. Mary Davis
23. Charlotte Williams (Wilson)
24. Maragret Blanton
25. Susanna Byars (Rainy)
26. Nancy Camp (Joshua's Wife)
27. Temperance Amos (Hardin)
28. Mary Camp (McKinney)
29. Louisa Camp (McKinney)
30. Lucy O. Beam
31. Jane Byars
32. Ally Wyatt

FEMALE MEMBERS SEPTEMBER 1846

1. Elizabeth Scruggs
2. Penelope Pope — Died July 1850
3. Sarah Watkins
4. Katherine Scruggs
5. Susannah Williams
6. Elizabeth Williams

7. Ann Gosnell — Died 1848
8. Temperance Smith
9. Nancy Amos
10. Mary Cudd — Dismissed by letter 1863
11. Rachel Price
12. Arlinda McCraw — Dismissed by letter 1846
13. Nancy Davis — Died 1847
14. Frances Cantrell
15. Charlotte Wilson
16. Margaret Blanton — Dismissed by letter 1856
17. Susanna Rains — Dismissed by letter 1855
18. Nancy Camp
19. M. C. C. J. McKinney
20. Louisa McKinney, (Camp)
21. Mary Covington
22. Mary Wood
23. Charlotte Turner
24. Judith Turner (Webber)
25. Nancy Scates — Died 1852
26. Ione Durham — Excluded 1852
27. Eliza Wylie — Excluded 1852
28. Elizabeth Reynolds
29. Sarah Durham (Married Amos)
30. Nancy Blackwell — Dismissed by letter 1852
31. Lucentia (a slave)
32. Catherine Raynes
33. Mary Roberts (Married Durham)
34. Temperance Harden — Dismissed by letter 1848
35. Ione Turner
36. Dicy E. Harris (Married Moore)
37. Sarah Covington
38. Elvira Ramsey
39. Nancy Harris
40. Nancy Scruggs.

EARLY SETTLERS

THE CAMPS

The census of 1790 shows that Thomas Camp, Sr., was a resident of Rutherford County, North Carolina.

Thomas Camp, Sr., Born 1717, was married twice. The first wife's name is unknown. His second wife was Margaret Carney or (Connel).

Thomas Camp had a large family by his two wives, and

during the Revolutionary war his sons of one wife fought on the side of the Colonies, while the sons of the other wife fought on the side of the King of England.

These are the names of his twenty-two sons and two daughters, and the year of their birth:

Edmund Camp — born 1739
Joseph Camp — born 1741
John Camp — born 1743
Nathaniel Camp — born 1745
Thomas Camp — born 1747
Starling Camp — born 1749
Hosea Camp — born 1751
William Camp — born 1753
Alfred Camp — born 1755
Benjamin Camp — born 1757
Elizabeth Camp — born 1759
Joel Camp — born 1761
Crenshaw Camp — born 1763
James Camp — born 1765
Daniel Camp — born 1766
Lewis Camp — born 1768
Adam Camp — born 1769
Stephen Camp — born 1771
Larkin Camp — born 1773
Unicy Camp — born 1775
Aaron Camp — born 1778
Ruth Camp — born 1780
George Camp — born 1782
Joshua Camp — born 1786

Thomas Camp, Sr., his youngest son, Joshua, and his wife, Nancy, and others of the Camp family of that period, are buried in a plot near Broad River which once belonged to the Camp plantation, but is now owned by Boyce W. Wilson. This cemetery is about 1½ miles from present church site.

As has been indicated, we have no record of the charter members of State Line Church, but we feel that there is a strong possibility that some from this family helped to organize this church. A traditional story says that the second wife of Thomas Camp was baptized in Board River in a rocking chair (because of some infirmity.)

This truth gives us a record on which to trace the descendants of this family though seven continuous generations of church membership in State Line Church. Claude Camp's

children, who are now members of this church, are of the seventh generation from this family tree that has taken such deep roots in this church and has flourished as a palm tree by the water.

Cynthia Moore, daughter of Ben G. Moore, is of another seventh generation with continuous membership in this church from the Camp family tree.

Another family of children, who claim title to this seventh generation with unbroken membership in this church, are the children of Mr. and Mrs. Arthur Collins, being descendants also of Mr. and Mrs. Thomas Camp.

The late Barlow Phillips' grandchildren are of the seventh generation also, but there is a missing link in unbroken church membership.

Other descendants of the Camps who are still State Line Members are Mrs. Zeb McCraw and her son, Gene.

May the descendants of this pioneer family live on and on in the history of this church.

THE SCRUGGS CLAN

Richard Scruggs I, settled in Rutherford County about 1725. He had one son named Richard, and no daughters. Richard II had one son, named Richard also. Richard Scruggs III was about three years old when the battle of Cowpens was fought. Later he acquired a large tract of land, including the Cowpens battleground. He married Mary Dobbins

Richard Scruggs III had issue as follows: Jessie, Robert, Drury, Mary, Tempy, and Sarah.

Richard Scruggs III died in 1855 and is buried in a family plot which is now connected to New Pleasant Church Cemetery.

Robert Scruggs Sr., son of Richard III was born June 19, 1800, died December 7, 1890. He lived to be ninety years and five months of age. His wife was Catherine Connel. His issue was as follows: Dennis, Drury Sampson, James Augustus (or Uncle Black) and Richard Allen, (called Pity Dick). There were some girls. We shall mention only one, Mary, who married Green Parris.

Two hundred and thirty-two years ago Richard Scruggs I settled in Rutherford County, N. C. Since we have no record of the church rolls from 1794 to about 1846, we have no way of knowing if either of the Richards was a mem-

previous to the organization of this church he baptized Drury Dobbins, and later Barryman Hicks, two who were later ordained by the State Line Church and who became pioneer ministers throughout the Broad River Association, each performing a great ministry in the body of the Association during the pioneer days of this organization.

Elder Camp, along with John Blackwell and Thomas Burgess, was appointed by the Broad River Association to do some missionary work among the churches in 1801.

Elder Camp lived near the dividing line between the Carolinas; and his old homestead (in 1832) belonged to H. F. Ramsour, Esq., a worthy deacon of Buffalo Church.

About the year 1808 Elder Camp emigrated to the state of Kentucky, and being advanced in life, he probably died soon after. He had a son, John, who became a preacher, came back to the Carolinas, and preached at some of the churches where his father had labored.

Rev. Joseph Camp left numerous relatives in Cherokee, Cleveland, and Rutherford counties.

Rev. Joel Blackwell

The Rev. Joel Blackwell was a pioneer preacher of the Broad River Association. The date of his birth is not known, but he was a soldier of the Revolutionary War of 1776. He was supply preacher of State Line Church listed in the Bethel minutes of 1797.

By 1801 he was one of the prominent preachers of that day in the Broad River Association.

He died about 1839 after having been a member and supply of Green River Church for almost forty years. He died, as he had lived, expressing great love and regard for his fellowman, and beloved by all whose opportunities in life enable them to make his acquaintance. There is a possibility that he helped to organize State Line Church where he served as supply for a number of years.

Elder Joshua Richards

Reported to be a native of North Carolina Elder Joshua Richards joined the Goucher Baptist Church by letter about 1800, was chosen their pastor and served for about twenty years.

He was a very plain man in his manners, a very efficient minister in his day. He delighted in singing his favorite

song, "Lead Me to the Rock That Is Higher Than I".

He possessed a considerable amount of property and kept good horses, yet he did the most of his traveling on foot. He used to tell, in an amusing way, that the horse he rode (alluding to his walking stick) never scared or stumbled. He told how he rode that horse all the way to Florida and back, and the horse never ate or drank during the time, as he knew of. Moreover, the horse was very faithful in another respect; he would carry him into any man's yard, and if the dogs came at him, he would commence kicking and never stop until every dog was gone. In person, Joshua Richards was a very large man who possessed great physical strength.

He lived to be about ninety years of age and was very useful as a minister. He served the following churches: Goucher, Providence, State Line and Bethesda. He supplied at State Line about 1829, 1830 and 1831.

State Line is fortunate to have some of his descendants as members today. Mr. Buford Cash and son, Jerry.

EARLY HISTORY OF THE BAPTIST ASSOCIATIONS IN NORTH AND SOUTH CAROLINA

The first Baptist settlements in South Carolina were made in and around Charleston during the year 1633.

Benedict, the Baptist historian says: "Of the early settlers of South Carolina, a considerable proportion were Baptist. They came in separate colonies, partly from the west of England and partly from the district of Maine".

Of special interest to our own local history is the Broad River Association. We shall trace the origin of, and consider the various movements which led up to the formation of this association.

During the latter part of the first half of the seventeenth century the famous George Whitfield and some other eminent preachers, were sounding loud the trumpet of reform in old Virginia. Whitfield did not approve of the lax methods and doctrines taught and practiced in his day. Many approved of Whitfield's course, and about 1740 his followers began to organize separate reform societies. At first they were called, "New Lights" but afterwards "Separates".

The separates were soon joined by Shubal Stearns, a native of Boston, Mass., who became a preacher and labored among them until 1751, when he embraced Baptist principles,

as did a number of other Pedo Baptist Separates.

Mr. Stearns was baptized into the fellowship of the Baptist church in Tolland, Conn., and ordained by this church to the ministry of the gospel. There he and his party moved into Virginia. While there, he received letters from some of his friends who had previously moved to North Carolina, informing him that preaching was greatly desired by the people of that part of the country; that in some instances they had ridden forty miles to hear one sermon.

So Stearns and his party began to move again. After traveling about two hundred miles they came to Sandy Creek in Guilford County, North Carolina, where they took up their permanent abode.

Soon after their arrival, the party of sixteen persons formed themselves into a Baptist Church and chose Shubal Stearns as their pastor. It is from Sandy Creek, the first Separate Baptist church, that the Baptist of upper South Carolina descended.

Another quote of Benedict: "Sandy Creek Church is the mother of all the Separate Baptists." The Separates were intensely zealous and pushed their conquest extensively in Virginia and the Carolinas.

In the year 1758 the Sandy Creek association was formed composed of all the Separate Baptist churches in Virginia and North and South Carolina. In 1770 the churches of Virginia and South Carolina withdrew from the Sandy Creek Association to form separate associations. In 1771 the following churches—Fairforest, Stephen's Creek, Congaree, Bush River, Little River of Saluda, and Mine Creek—met and formed an association called the Congaree, which was the first association in the upper part of South Carolina, and the second one in the state, (Charleston was the first). But because of the old New England policy of tampering with the rights of the individual churches, the Congaree association soon became extinct. In 1789 many churches which belonged to the Congaree, and others which were organized later, came together and formed the Bethel Association. This body consisted of sixteen churches when organized. Work was done through the association to overcome their differences, and from that period the names "Separate" and "Regular" fell into disuse, and all the Baptist in South Carolina, from what ever source they originated, were united in doctrine and in sentiment.

State Line church became a member of this Bethel Association in 1797 and remained a member until 1800.

By the year 1800 the bounds of the Bethel Association had become very extensive. The vastness of its territory and the massiveness of its gatherings soon convinced the brethren that another similar organization was desirable, so fourteen churches, situated in the Northwest corner of South Carolina, and adjoining parts of North Carolina—viz: Tiger River, Boiling Springs, Green Creek, Goucher Creek, Sandy Run, Buffalo, Green River, Cedar Springs French Broad, Mountain Creek, Bills Creek, State Line, Buck Creek, and Long Creek—were dismissed for the purpose of forming a new association. Shortly afterwards the above named churches, together with two new organizations, Silver Creek, and Coney River, met at Sandy Run Church in North Carolina and organized. To the new association they gave the name Broad River. ("The Pioneer Ministry of the Broad River Association", written by J. D. Bailey and published in the Broad River Association minutes of 1900.)

Other highlights of the activities of the association:

There was a tremendous stirring of spiritual life about 1800 which resulted in an astonishing increase in numbers among the churches of the newly formed Broad River Association. The peak of this great revival was reached in 1803, the membership having grown to double the original number.

By 1806 there seemed to be a great spiritual declension; the love of many had waxed cold.

On motion the association agreed to set the first day of January, 1807, as a day of fasting and prayer for a revival of religion. That year's report to the association showed that 131 members had been dismissed from the churches, and the year 1808 showed a decrease of 334 members, which was due to exclusions from the church because of disobedience to church rules.

The report of 1813 shows that the churches of the association during that year had enjoyed a precious revival, 219 being added by baptism. This revival was confined mostly to Buffalo, Sandy Run, and Providence Churches. Elder Drury Dobbins and Berryman Hicks held a series of meetings at these churches, aided by other ministers who preached the gospel faithfully to the large congregations that attended,

and the result was an extraordinary out pouring of God's spirit, and the ingathering as mentioned above.

Rev. Berryman Hicks was at that time the eloquent "Apollos" of the Broad River Association. His manner of preaching was generally of an exhortatory character, and he did not often fail to make a good impression on his hearers. Rev. Drury Dobbins' manner was doctrinal and expository. Apparently he was called to feed the flock of Christ. While engaged in his true line of service, no one was ever more faithful to his duties. (Dobbins and Hicks were ministerial sons of State Line Church.)

Broad River Association Notes:

1816—This session of the Association was held at Sandy Run Church, and Luther Rice, an agent of the Foreign Mission Board preached a missionary sermon, and an offering was taken for missionary purposes.

1824—The Broad River Association had been solicited to join the South Carolina State Convention, but by a vote of the body refused to join. The body agreed to discontinue the missionary sermon at the association for the purpose of taking up a collection for missions. November second was set as a day of humiliation, fasting, and prayer for God's blessings on the churches.

In the early years of the associations there was an article called, "The Circular Letter". Apparently it served a definite and useful purpose. Before the advent of the potent press the Baptist of the South were dependent, as a means of intercommunication upon "The Circular Letter", a kind of denominational paper read upon some important topic before each district association at its annual meetings. Queries from the different churches were addressed to the association. The most progressive and intelligent of the brethren were appointed to prepare such a letter in response to these doctrinal and moral issues

THE CHURCH RE-ORGANIZED IN 1824

Logan states in his history of the Broad River and Kings Mountain Associations that State Line Church had become disbanded previous to 1824, and in that year a reconstruction of the church took place a short distance from where the original church was located, but this time in South Carolina.

This re-organized body was admitted to the Broad River Association at the session of 1824, with a membership of twenty-nine, and with Zacheriah Blackwell as their pastor. The historical sketch of this church, given in the Broad River Association minutes of 1900, stated that Rev. Zacheriah Blackwell erected this building on his own land, doing most of the work himself.

He had received a grant of 200 acres of land from the state office in January, 1795. He sold this tract of land, including the building, to Andrew Wray in 1827. In 1840, Andrew Wray made the church a deed to three acres of this land. The following is copied from deed book in Spartanburg County Court House. "Know all — by these present that I, Andrew Wray of the district and State aforesaid, (S. C. Spartanburg County) do for the consideration of the sum of five dollars, in contribution to the building of a new meeting house near the present State Line Church grant unto present officers of said Church and their successors the use of water with the privilege of three square acres of land, including the spring, for the house and the spring, so long as the place is occupied by the present denomination as place of worship."

"The officials of said church is to hold to themselves and successors free from any embarrassment or interference by any person or persons while occupied in the above named manner."

"In witness where of I set my hand and afix my seal this twentieth day of August 1840. Attest: J. N. Covington W. B. Godfrey".

If this transaction was recorded in the church minutes, we have no record of it now, as the minutes for August 1840 through June 1841 are lost. If they built the new meeting house, as the statement in the deed suggested, we have no record of it. The first record of building in the minutes was in 1852 when Judson P. Scruggs proposed to the church for consideration, building an addition to the church for the colored people. There upon, the church selected a committee of five to form the plan and draw up a subscription for the purpose of raising funds. Committee: James Phillips, Philip Watkins, John T. Camp, R. H. Hicks, and Elder D. Scruggs.

There is no record of this addition being made to the building in the minutes, but those who can remember seeing

the old church say that it had an addition where the colored people sat, and they remember the building as being about forty by fifty feet including the addition.

This building was framed and weatherboarded, no ceiling, no window lights, just wooden shutters, and no heat. It sat parallel with the road, with two doors in front and a door in each end. The pulpit was very nearly in the center of the building, facing the road.

In 1875 the church decided to re-cover the building, committing this to the following trustees: K. C. Watkins, Robert McCraw, W. Wood, Thomas Vassey, James Phillips. R. P. Scruggs was the low bidder for the job at \$119.00. In 1878 the church in conference, "Agreed to finish the house, repair the weather boarding, four new doors and frames, take out the partition, and key up the floor in the new end of the house, ceil the house all around and over head, 12 window panes to fit sash 10x12 and 12 panes of window, estimate \$175.00." The following served on this committee: K. C. Watkins, James Phillips, R. McCraw, J. T. Wood, D. L. Vassey, Thomas Vassey, J. T. Vassey, A. H. Williams, D. S. Scruggs, E. C. Hames, Drury Scruggs, J. Green, Zebron Cantrell, K. T. Davis, Ira Phillips, R. Roberts, D. M. Ramsey, W. A. Huskey, Jason Blackwell, J. J. Price, Thomas Price, Herman Scruggs, Hood Jolley, Black Scruggs, Hardy Blackwell, Joseph McCray, J. Moore, C. W. Moore, Junus Hicks, M. B. Scruggs, and D. Williams.

The next mention of building was in 1887, when in conference the subject of building a new church was discussed and subscriptions up to \$239.50 were raised, along with 500 feet of weatherboarding by J. H. Crawford. There is no other report in the minutes concerning building until September 1889, when Brother Robert McCaw proposed to give 1000 feet of lumber to build a new church. Brother McCraw was appointed to see saw-mill men and get their prices. The following were appointed to solicit subscriptions: Ida Scruggs, Telula Davis, and Sister Watkins, Drury Scruggs, and W. A. Huskey.

Then at a called meeting September 28, 1889, K. C. Watkins as Chairman, M. B. Scruggs as Secretary, on motion appointed a building committee as follows: Jas. Phillips, K. C. Watkins, R. McCraw, Phillip Ray, J. T. McCraw, J. T. Vassey, C. W. Moore, and O. C. Hames. On motion they

agreed on the size of the house as 36 feet by 46 feet, and then gave other details. No other report of these building committees and the plans of the church are recorded, but in January 1894 the clerk states that Brother June Hicks was appointed to have the church lot located, possibly as to stakes. Then in June 1895 another building committee was appointed, this time it was composed of J. T. McCraw, M. J. Hicks, and D. S. Scruggs.

In April, 1896, the building committee was given permission to give away the pine timber on the church lot, and that is all the report made, until December, when the building committee was given the privilege of selling the old church house.

Nothing else is recorded about the new building until April, 1899, when the time was set for the dedication of the church in May. The following ministers were present: J. M. Bridges, A. J. Bonner, W. G. P. Ezell, A. McMahan, J. T. Hord, and R. J. Tate. The clerk read a short history of the church but gave no report from 1794 to 1842, stating that they had no records of these years even then.

A resolution of thanks to the building committee and contributors was given by Rev. A. J. Bonner. This can be seen in the church minutes.

The dedicatory sermon was preached by Rev. J. M. Bridges, using Chapters 8 and 9 of I Kings.

Misses Ethelene and Eula McCraw have the book that their father, J. T. McCraw used in keeping records while they were building this new church, showing where some gave timber and others material. One man even gave some tobacco. Some gave their services and were credited at the rate of fifty cents per day.

This building, dedicated in May, 1899, is the original of the one used for worship services at present. Many improvements and alterations have been made, as we shall try to describe.

In 1904 a committee was appointed to paint the church; namely, Rev. J. H. Smith, Ed Atkinson, W. P. Vassey, John Cooper, Jesse Vassey, and John W. Camp.

In 1911 new seats were purchased by the church, and painted by the W. M. S.

In 1912 carpet was placed in church, but the minutes do not tell what part of the floor was covered.

In 1916 B. Ray, C. P. Green, J. G. Hames, C. F. J. Scruggs, and B. E. Gold were appointed to solicit subscriptions and serve as a committee to cover the church. Cedar shingles were used at a cost of about \$250.00.

In 1918 the church built Sunday School rooms, repainted the church, and built a baptismal pool of concrete across the road in front of the church. Details concerning the rooms were not given. The committee appointed for this was composed of C. Festus Blanton, C. P. Green, C. F. J. Scruggs, J. W. Camp, and O. W. Vassey. The Sunday School evidently soon outgrew this addition, for in the next year, 1919, curtains were purchased to section off more rooms in the auditorium.

In 1924 the church seats were repainted, and the aisles carpeted at a cost of \$140.00. The committee serving on this project was composed of F. C. Ramsey, G. G. Scruggs, C. H. Henderson, Mrs. C. F. J. Scruggs, Mrs. A. L. Hamrick and Mrs. C. A. Gold. During this same year the church was painted on the inside at a cost of \$127.00. We note an interesting contrast in the size of such committees then and now. The following 28 members served on this painting committee: C. J. McGinnis, Mr. and Mrs. B. T. Moore, Mr. and Mrs. C. H. Henderson, Mr. and Mrs. C. A. Gold, Mr. and Mrs. O. W. Vassey, Mr. and Mrs. O. M. Green, Mr. and Mrs. C. P. Green, Mr. and Mrs. X. Vassey, Mr. and Mrs. Clarence Hames, Mr. and Mrs. G. G. Scruggs, Mr. and Mrs. J. C. Allen, Mr. and Mrs. R. O. Hames, Nora Blanton and Ada Hamrick.

In 1928 we find the first record of insurance being taken out on the church property, but the amount was not stated.

In 1933 Sunday School rooms were built on the plan of Camp's Creek Church. Details are not given, but the writers think this is the two-story addition at the rear of the present auditorium. Committee: F. C. Ramsey, L. R. Scruggs, J. W. Camp, J. R. Phillips, J. W. Parris, Gettys Scruggs, C. A. Gold, J. I. Jackson, Boyd Vassey, and Carvus Hames.

In 1935 the church was wired for electricity. During the same year the "stage" was enlarged under the supervision of B. T. Moore, J. I. Jackson, and Paul Blanton.

In 1939 the church traded land on the west side of the church for the same amount the east side of the cemetery in order to enlarge the cemetery space. Also in 1939, a hot air,

central-heating system was installed in the church at a cost of \$177.60. The committee for this project was Arthur Collins, B. T. Moore, and C. A. Gold.

In 1941 doors were opened behind the Sunday School rooms.

In 1943 new "church type" windows and doors were installed, the cost and building committee were not named. Also in 1943 the appearance of the pulpit was greatly improved by the hanging of velvet drapes behind the pulpit. These were donated by Rev. and Mrs. Foy Martin.

In 1944 the following improvements were made: "1. The church interior wall were covered with sheet-rock, and the ceiling with ceil-tex. 2. Benches were repainted, floor oiled, rostrum painted, and doors fixed to be locked. 3. A concrete walk and platform were made at the side door facing the cemetery. 4. Racks were placed on seats for song books. 5. Gutters were placed over doors. 6 A tree was cut at the corner of the church, and also one in the cemetery. 7. Collection plates and Lord's Supper cups were bought." The committee for these improvements was James Jolley, Boyce L. Parris, Paul Ramsey, Elford Willingham, and Gettys Scruggs.

In 1945 a concrete retaining wall was built on the lower side and in front of the church yard. These were removed later when the educational building was built.

In 1948 new hardwood floors were built in the auditorium; new oak pews were purchased and arranged in two sections instead of three; new oak pupit furniture replaced the old; the church interior was repainted; the pulpit was raised 30 inches from the floor; the chair section was moved to left side, facing the pupit; the west side door and one front door were closed; and a gas heating system was installed in the auditorium, (coal furnace was still being used in Sunday School department). The committee and the cost of these improvements are not given.

In 1949 the church grounds were levelled, and concrete walks were poured.

In 1950 the church completed the baptistry behind the pulpit. The lovely oil painting in the baptistry was painted by Mrs. George R. Moore of Shelby, N. C. and was donated to the church by Mr. and Mrs. F. C. Ramsey. During the same year the W.M.U. installed carpet in the aisles, in front of the church, and in the pupit.

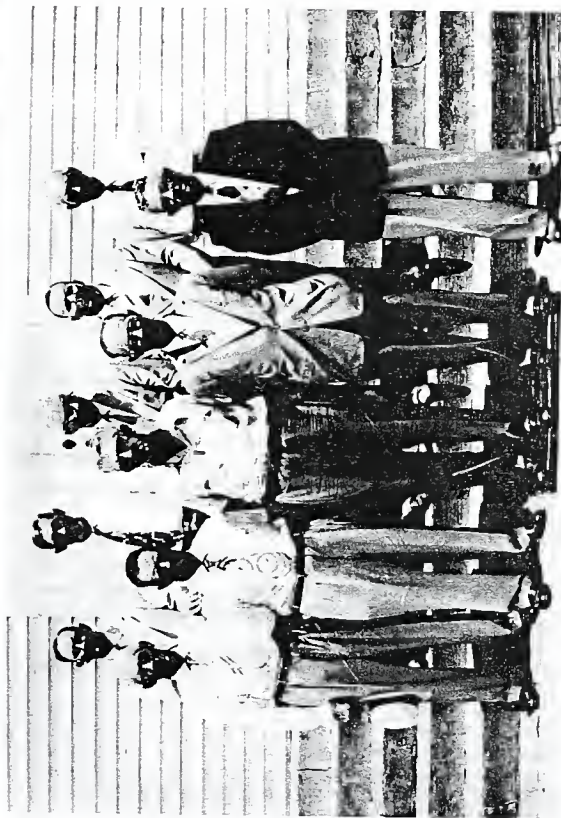
In 1955 two large ventillating fans were installed in the church, adding much to the summer comfort of the auditorium.

The pastorium was completed in 1924. This building is located on a two acre lot on highway 221 in South Carolina about ½ mile from the church. George Hames gave one acre of the land, and the church bought one acre from Mr. Hames. The pastor's study is also on this lot.

In 1952 the fellowship building was erected at the rear of the church at a cost of \$3500. This building is constructed of concrete blocks, with concrete floor. The interior is of a rustic nature with a large open fireplace to add to its attractiveness. Over the fireplace is an oil painting of the Last Supper painted by Joe Scruggs, son of C. F. J. Scruggs. This building contains a large dining hall, kitchen, and two rest rooms. The building committee was composed of Elford Willingham, Frank Cantrell, and Gettys Scruggs.

In 1945 the church bought the old State Line School build-for \$500.00. At present this is being used for the caretaker's home.

In 1955 a committee composed of C. A. Gold, Boyce L. Parris, and M. A. Stranes was appointed for the present Educational Building. This 2½ story building is constructed of brick over block, with tile floors. It has six assemblies, 18 class rooms, nusery and beginner departments. It was built at a cost of \$32,000.00. The ground-breaking ceremony was held December 4, 1955, and the dedication ceremony on August 19, 1956, with Rev. Jeta P. Baker preaching the dedicatory sermon.



These are some of the men who have served on building committees in more recent years.
Front row: C. A. Gold, Boyce Lee Parris, M. A. Stranes, B. T. Moore, Paul Ramsey.
Back row: F. C. Ramsey, F. M. Cantrell, Gettys Scruggs, Elford Willingham and Clyde Scruggs.

PROTRACTED MEETINGS OF THE LONG AGO

The first record we find in our church minutes about a protracted meeting is for December 1843.

The meeting began on Monday, Christmas Day, Brother Alson Padgett opened the service followed by Brother Thomas Dixon, and it was concluded by Brother Drury Scruggs. Then the church was called into conference and agreed for the meeting to continue.

Tuesday, the meeting was opened by Brother Linsey, using as his text Hebrew 10:14, followed by Brother Thomas Dixon and Elder D. Scruggs who preached from John 11:25. On Wednesday, the first message was by Brother Alson Padgett, preaching from Zach. 13:7. He was followed by Brother T. Dixon, whose text was Rev. 6th Chapter and last verse. With the church in conference, the meeting was closed.

As a usual thing the protracted meeting was held in July or August for a week or ten days sometimes even longer.

In some cases we find the church clerk made out a day by day report of these meetings.

In preparation for the meeting the church in conference about two months before time, would advise the clerk to write a number of preachers and invite them to attend. In 1852 invitations were extended to ten revivalist preachers of that day.

For this "protracted" the following preachers were present: D. Scruggs, S. Morgan, J. S. Ezell, Josiah Durham, Joseph Suttle, Robert Poston, and J. M. Webb.

The daily schedule was as follows: They met at ten o'clock for prayer meeting, conducted by one of the preachers, and followed with a message by another preacher, after which they had an intermission of an hour or more.

In the afternoon they had a sermon by another one of the preachers; then they usually adjourned, until the next day. During this particular meeting they met one night at early candle light and Brother Robert Poston preached from 1 Kings 10:7, "Behold the half was not told me." During this meeting of 1852 there were forty-three persons making a profession of faith who were baptized; some of them have descendants in the church today, after one hundred and five years.

We mention here the names of four who were baptized: John T. Camp, James and Myra Simmons and Susan Wood who later was Susan Hambrick. As this was during slavery time there were three negro slaves baptized, who became members of this church.

During the protracted meeting of 1854 the following ministers participated in the services: J. S. Ezell, Dr. Thomas Curtis, William Curtis, LLD, D. Scruggs, T. J. Campbell, S. Morgan and B. Bonner. This meeting lasted for nine days; twenty-two were baptized, and five were received by letter making a total of twenty-seven. We notice four out of this number that we know have many descendants in State Line Church at the present date, 1957. They are Robert Scruggs, Sr., James Phillips, and Andrew and Rhoda Wray.

Another thing of interest in connection with this meeting was the funeral of William and Susanna Dobbins, parents of Rev. Drury Dobbins. This funeral was preached on Sunday, August 20, 1854, by the Rev. J. S. Ezell and Drury Scruggs. Mr. and Mrs. William Dobbins were, from all reports, charter members of State Line Church, but later must have moved their membership, as their names are not on the rolls around 1846.

In the "Protracted" of 1858 seven ministers took part in the services: D. Scruggs, J. M. McCraw, J. S. Ezell, T. J. Campbell, G. W. Rolins, B. Bonner, and P. R. Elam. We feel sure these men of God had a wonderful experience of Christian fellowship together, as well as enjoyment in "breaking the bread of life unto the people".

John R. Logan in his associational history tells a favorite story of old Brother B. Bonner, one that he always repeated at the different meetings. The story went something like this. He, with a number of other ministers had been in a protracted meeting for three weeks at the same church. The supply of "Creature Comforts" which had thoughtfully been provided in anticipation of a "long-winded" meeting had become well nigh exhausted.

The stock of poultry in the vicinity of that church was said to be reduced to a guinea, an old rooster, and a drake. The guinea, relying on the strength and elasticity of his wings to save himself, selected the top of a high tree as his perch, while the rooster betook himself to the upper story of the barn, and the drake went into hiding underneath the

floor of the barn. Concealed thus for several days, suffering in the meantime for subsistence, and being extremely anxious for something like an Armistice, or cessation of hostilities, the guinea at the risk of his life began crying, "Protracted, Protracted, Protracted."

The rooster hearing the cry of the guinea emerged from his concealment, flew up into the window of the barn and at once made inquiry by crowing, "Are they gone, are they gone"? Then the drake, aroused from his carefully selected hiding place, by the voice of his fellow bipeds, and being more cautious than either of them, ventured to the eve of his well-concealed position and with thought of his inevitable destruction, bade them, "Hush, Hush, Hush!"

No doubt there is much truth in old uncle B. Bonner's story. Imagine, if you can, a three weeks' revival with several visiting preachers and host of relatives and friends such as were accustomed to gather together for the protracted meetings in those days. Remember too, these were days before refrigeration and many other conveniences which we have today.

Now, for the protracted meeting of 1873 when fifty souls were converted and baptized by Rev. A. A. McSwain. The visiting ministers were A. D. Davidson, W. A. Gidney, and T. J. Campbell.

We are unable to trace the family tree of but two who joined in this meeting with descendants in this church today. They were Alfred Harris and Drury Sampson Scruggs, known and remembered by many as "Uncle Samp Scruggs." In the following year, 1874, Calvin Moore was converted and baptized. He will long be remembered as "Uncle Cal", who lives on through the B. T. Moore family.

We have given some of the facts about the revivals of the early years of our church history, but permit us to combine our imagination with the facts we have, as we try to describe an old time revival service.

First we see the people coming to church for miles around, most of them walking; only a few had horses to ride. At first there were no wagons, or buggies in which to ride.

Those who walked, so we have been told, carried their shoes until they were near the church; then they dusted off

their feet and put on their shoes, but pulled them off again when they started home. This was done to preserve their shoes, which were homemade, but all they had, for times were very hard. The people were not able to buy more, should they wear them out.

Their clothes too, were home spun made from cloth woven by hand on the spinning wheels and looms in their homes.

In coming to church these people often gathered into groups along the roads, which were no more than trails, leading to the place of worship. From all reports, we think these people were happy, and for the most part content, for they had never known the luxuries of life as we are blessed with today.

The fellowship they had as they walked along together, enabled them to become better acquainted with each other. They shared each other's problems, along with their blessings, as they journeyed on their way to the house of the Lord.

No doubt by the time they reached the "meeting house", many of them were tired, from the walk of several miles, but I suspect some were already rejoicing in their soul because they had talked along the way of Jesus and his love.

The services began at ten o'clock with a prayer service conducted by one of the visiting preachers or brothers of the church. In those days they had no musical instruments, but they had men appointed to lead the singing, called singing clerks. These clerks would call out the hymn, read a stanza, give them the pitch, and all would begin to harmonize together. Many of them knew the "doe rae, me's". How sweet the music as each part fits into melody, and lifts their souls unto God in song! Listen! Can't you hear them as they sing the old song of Zion!

My soul be on thy guard;
Ten thousand foes arise
The hosts of sin are pressing hard,
To draw thee from the skies.

O Watch and fight and pray,
The battle ne'er give o'er,
Renew it boldly ev'ry day,
And help divine implore.

Ne'er think the victory won,
Nor lay the armour down;
Thy arduous work will not be done,
Till thou obtain thy crown.

(Chrisitan Harmony Hymns)

After this sacred inspiring old hymn, we hear one of the brethern lift his voice unto God in prayer, and as he talks to God, your soul just seems to be lifted up, and you feel that God is near. Listen! as they again blend their voices in heavenly music, and sing ———

The hills of Zion yields
A thousand sacred sweets,
Before we reach the heav'nly fields,
Or walk the golden streets.

Then let our songs abound,
And ev'ry tear be dry;
We're marching through Immanuels' ground,
To fairer worlds on high.

Christian Harmony

By this time we hear some of the "sainted" brethern and sisters begin to lift their voices in shouts of praise unto God; the congregation continues to sing and rejoice and fellowship together in the good "spirit of the Lord".

Then one of the ministers, often called Elders in that day, begins to conduct the prayer service; he takes up the word of God and reads a passage of scripture from Hebrews, the tenth chapter, and makes his remarks from the portion where it says, speaking of Christ; "For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us; for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more." (Heb. 10)

After this message they gave way for a testimony meeting allowing anyone who cared to the privilege of testifying to the saving grace of God, and to their experience as a Christian.

With such inspirational thoughts as these, that Christ had made the supreme sacrifice, "Once for all," that the Holy Spirit bears witness with our heart that these things are true, that we are heirs and joint heirs with Christ, and that our sins and iniquities God will remember no more, many would respond and conclude with words of praise and gratitude for their many blessings.

Following this service we come to the hour for the morning sermon. Let us again try to imagine that Rev. Drury Dobbins, one of State Line's "Preacher Boys" ordained about 1802, is the speaker of the hour, using his favorite text, Psalm 48:12-14.

Listen, reverently as he opens the book so sacred to his heart and begins to read: "Walk about Zion, and go round about her: Tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever: he will be our guide even unto death."

Logan in speaking of Brother Dobbins says, that while decanting upon these lines of holy writ he would ask his congregation to imagine themselves literally walking around the city of Jerusalem in solemn procession, and while they joyfully praised and blessed the Lord, to mark well the towers, walls and palaces, observing that not one of them had been in the least injured by formidable invaders. This would tend to impress their minds and prepare them faithfully and diligently to preserve the memory of these interesting events for the benefit of future generations.

As Brother Dobbins brings his message to a climax, he tells the weary traveler, of the heavenly home and bids the wandering soul to come to the Lord and find rest unto his soul.

While this invitation is given the congregation sings:

Come weary souls with sin distressed
Come, and accept this promised rest;
The Saviour's gracious call obey,
And cast your gloomy fears away.

Opprest with sin, a painful load,
O, come and spread your woes abroad;
Devine compassion, mighty love
Will all the painful load remove.

Here Mercy's boundless ocean flows,
To cleanse your guilt and heal your woes;
Pardon and life and endless peace;
How rich the gift! How free the grace!

Christian Harmony Hymns

While the congregation continues to sing, and the preacher pleads with those out of fellowship with God, to come and confess their sin and get right with God, anxious mothers and fathers step out and go seeking their sons and daughters in an effort to lead them to Christ. The Holy Spirit is witnessing. Sons and daughters are moving out and coming to the front to the "old time mourners' bench" where sins were confessed unto God.

The Holy Spirit did his office work, souls were redeemed from a life of sin, and a new song was born in the hearts of the young children of God. They were then able to sing the song of the redeemed:

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

John Newton

Heaven is made to rejoice over the salvation of these. The service is dismissed with prayer for an intermission of one hour, after which there will be another service in the afternoon. During the intermission the people eat the little lunch they brought with them, they refresh themselves with a cool drink of water from the spring, they fellowship with one another, and some do personal work, seeking to win the lost to Christ.

Often the men would gather in a group in the grove behind the church praying and seeking God's devine blessings upon the service. The women would meet in another group out toward the cemetery and have special prayer for the service. In the afternoon service after singing and prayer,

a sermon was delivered by one of the ministers and sometimes another followed with exhortation, pleading with the people to prepare to meet God, giving them an opportunity to get right with the Lord as the invitation was given. This brings the service to a close for the day, as they adjourn to meet again tomorrow at ten o'clock.

And now they were homeward bound after five or more hours at the church for service.— To many of them it was the happiest day of their lives. Perhaps many a trail to the little cabin homes rang out with such song as, "A Sinner Like Me."

I was once far away from the Savior,
And as vile as a sinner could be,
I wonder'd if Christ, the Redeemer,
Could save a poor sinner like me.

I Wandered on in the darkness,
Not a ray of light could I see,
And the thought filled my heart with sadness,
There's no hope for a sinner like me.

And then in that dark lonely hour,
A voice sweetly whispered to me,
Saying, Christ the Redeemer has power
To save a poor sinner like me.

I listened, and Lo! 'Twas the Saviour
That was speaking so kindly to me;
I cried, I'm the chiefest of sinner,
Thou canst save a poor sinner like me.

I then fully trusted in Jesus,
And oh, what a joy came to me,
My heart was filled with his praises,
For saving a sinner like me.

No longer in darkness I'm walking,
For the light is now shining on me,
And now unto others I'm telling,
How he saved a poor sinner like me.

And when life's journey is over,
And I the dear Saviour shall see,
I'll praise him for ever and ever,
For saving a sinner like me.

(Christian Harmony)

BAPTISMAL PLACES

The church minutes for some of the earlier years just state, "Then they met at the water for the ordinance of baptism."

Following the protracted meeting of 1858 they met at the pool where P. D. Elam baptized eight candidates.

This pool we have been told was made just below the spring where the branch could be turned into it to fill it with water.

Rev. Elam was not the pastor. He was one of the seven visiting preachers during this revival.

The clerk makes mention of the pool again in 1860, and at other times just states, "At the water" or "At the usual place" for the ordinance of baptism.

Then in 1870 and 1874 they met at W. P. Moore's mill pond, for the baptismal service. (This was uncle Billie Moore, B. T. Moore's grandfather.)

Also in 1874 and 1877 they baptized in Robert McCraw's gin pond, and that place has been pointed out as being near the present home of O. G. Potter.

Then in 1897 and until about 1910 the ordinance of baptism was performed at W. S. Parris' fish pond. This was "Uncle" Swan Parris to many who still remember him. One time during the early part of the nineteen hundreds the baptismal service was held near the bridge on Broad River via Cliffside.

During those days the people traveled by foot, horseback, wagons, buggies, and carriages, but the services were always attended by large crowds. Many will remember the times the baptismal services were held on the branch behind the school house on the old road which is in pasture now.

Then there were ponds built below the spring used in 1914 and 1915 and even in 1933.

For some few years a pool was used underneath the pulpit floor.

Then there was a cement pool constructed below the school house on the road leading to the church. This pool was furnished by water from the school well, using an electric pump.

This brings us up to the present baptistry in our church, which is described in the chapter, "The Church Reorganized".

NUMBERS BAPTIZED

1852	53 baptisms
1854	22 baptisms
1870	20 baptisms
1871	51 baptisms
1880	39 baptisms
1894	12 baptisms
1902	11 baptisms
1903	16 baptisms
1910	40 baptisms
1914	16 baptisms
1920	20 baptisms
1921	41 baptisms, W. P. Robinson, pastor, C. C. Matheney, evangelist
1924	19 baptisms
1929	20 baptisms
1930	29 baptisms
1931	13 baptisms
1934	42 baptisms, J. J. Boone, pastor; Herbert Parris, evangelist
1935	15 baptisms, J. J. Boone, pastor; J. R. Cantrell, evangelist
1939	14 baptisms, J. N. Watson, pastor
1940	43 baptisms, Eugene Coker, pastor; H. I. Baker, evangelist
1943	24 baptisms, Marvin Dameron, pastor
1949	16 baptisms, Jeta Baker, pastor

CHURCH DISCIPLINE

According to all reports, the churches throughout the associations in the early days of our church histories, believed in and practiced church discipline.

The church minutes reveal that State Line was no exception to this rule.

Charges of disorder were brought against members for the following acts: "drinking too much ardent spirits, using profane language, stealing, gambling, fighting, fornication, adultery, having illegitimate children, distilling ardent spirits, and possibly a few other things.

The male members were required to attend all monthly conference meetings. If they missed as many as two conferences, brethren were appointed to notify them to be present for the next meeting. If they failed to attend, or give a reasonable excuse, they were considered "ripe" for exclusion; likewise when any charge of disorder was against them, unless they made a satisfactory statement to the church, they were excluded from the fellowship of the church. In cases where they were excluded for drinking, it seems they were not excluded for being guilty of the sin of drinking "strong drinks" but for drinking "too much ardent spirits." Those were the days when a little "toddy" was popular. Even some church leaders felt it all right to drink their dram. Ardent spirits were thought to be a good medicine, which many homes were never without, but as the people became more enlightened in the work of God, they began to walk more in the Spirit of God, and less under the influence of ardent spirits. Lest we judge them too harshly for their mistakes, we want to make a comparison of their day with our own.

During the days of government distilleries a charge was brought against one brother for running a government still and making whiskey.

Brethren were appointed to cite him to attend the next conference to answer to the charge. This was his reply: "As long as the government endorses what I am doing, I shall continue as I am."

The church considered him ripe for excommunication from the fellowship of the church.

Today we need to beware lest Satan use the same methods to gain a foothold in our churches. Again the government of these United States is endorsing the sale of whiskey, also beer and wine, with liquor stores wide open on our main streets, and flashy advertisements beckoning to young and old, stressing the popularity of these same old ardent spirits which they have clothed with new names. Today immorality, like a dreadful disease, is sweeping the land breeding corruption and crime.

Many today are following the things of the world, and walking in spiritual darkness, heeding not the light. Some of them are church members who are bringing shame and

disgrace upon the church and reproach upon the name of Christ.

Seemingly they are ignorant or unmindful of the word of God which plainly states, "For which things' sake the wrath of God cometh on the children of disobedience." (Col. 3:6)

"Church beware! The course of evil
Begins so slowly, and from such slight source,
An infant's hand might stem the breach with clay;—
But let the stream get deeper, and philosophy,
Aye, and religion too, shall strive in vain
To turn the head long current."

Copied

THE LORD'S SUPPER

In the church minutes very little reference is made to the ordinance of the Lord's supper.

It seems that either the church or the clerk had some difficulty in knowing the right name for this service. Notes from minutes:

1842 July Meeting: The clerk states that the church agrees to hold communion at the next monthly meeting.

At the August meeting the church adopted a rule to have communion twice a year, in March and September.

In 1844 it is called the ordinance of the Lord's Supper.

Then in the 1850 February conference, the church agreed to postpone indefinitely the sacrament at the meetings.

In 1851 the April Sunday meeting celebrated the Lord's Supper.

In 1852 at one monthly meeting the sacrament was taken.

Lest we forget the early custom of observing the Lord's Supper we shall try to describe it as it has been told to us.

The women of the church for the most part sat on one side of the church. The men sat on the other side; the young people and children sat in the center pews.

They used about two glasses for the wine. One was passed among the men and one among the women, each taking a

sip when it came his turn. The bread, without leavening, was baked by some of the women.

It was not until the early nineteen hundreds that the church began using individual glasses for the wine and soda crackers for the bread.

BIOGRAPHICAL SKETCHES OF EVANGELISTS AND PASTORS OF THE 1800 — 1900 PERIOD

James Milton Webb

Born in Rutherford County, N. C. 1802. James Webb was licensed and ordained by High Shoals Church about 1835.

The church minutes show him as a visiting preacher at State Line on many occasions.

He died in 1854.

Wade Hill

Born in Rutherford County, N. C. 1813. Wade Hill was baptized in 1837 and in one month from date of baptism he preached his first sermon.

His ministry was in the Kings Mountain, Green River, and Broad River Associations.

He served as a missionary with others in the bounds of the Broad River Association.

He was never pastor of State Line Church, but he was present as an evangelist for some of the revivals.

J. Kirkindol

Rev. J. Kirkindol was pastor of Buck Creek Church from 1842 - 1845.

During these years we notice in our church minutes that he had part in some of the services, but only as a visiting minister.

Alson Padgett

Alson Padgett was born in Rutherford County, N. C., in 1800. He joined the church at High Shoals. He was licensed by that church in 1843 and ordained to the ministry in 1844. We find him listed as having part in the service at State Line as early as 1841 and until 1849. He was not the pastor at any time, but during those years they often had two and three ministers preach on the monthly meeting day.

Elder Joseph Suttle

Born in 1827 a native of Rutherford County, N. C. Joseph Suttle was licensed to preach by Concord Church, and was ordained in 1850.

He is listed as being a visiting preacher at State Line on several occasions.

William Bryson Padgett

William Padgett was born about 1820.

Not much is known about him other than that he was pastor of Boiling Springs, N. C., Camp's Creek, and Bethlehem Churches.

He preached at six monthly meetings during 1846 at State Line and once again in 1849.

Robert Poston

Born about 1825 in Cleveland County, N. C. Robert Poston was baptized by Drury Dobbins, and ordained in 1852 at Double Springs Church.

He pastored Zion and Sandy Plains. He was one of the evangelists at the protracted meeting at State Line in 1852. He is buried at Zion Church.

Josiah D. Durham

Josiah Durham was born in 1801, a native of Rutherford County, N. C. He joined the church at Sandy Run, and was under the pastoral care of Elder Drury Dobbins.

He was ordained to the ministry in 1839, and the minutes of State Line church show that he preached there on several occasions.

Thomas Dixon

Born December 24, 1820, in York County. Thomas Dixon was ordained to the ministry in 1844. He was instrumental in founding several churches.

He was a zealous revivalist and successful pastor.

He had the care of three or more churches, to whom he preached once a month.

He pastored Buffalo, New Prospects, New Bethel, Antioch, and Sandy Run. He was first moderator of the Kings Mountain Association.

He was one of the evangelists at State Line for the 1843 revival.

Thomas King Pursley

Thomas Pursley was born 1814, a native of York County. He was ordained to the ministry about 1838 by the Antioch Church.

He married a daughter of Elder Spencer Morgan.

Elder Spencer Morgan

Elder Morgan was licensed to preach by the Providence Church.

He was ordained about 1833; he married Miss Nancy Lipscomb.

Both Elders Pursley and Morgan are listed as being at State Line on many different occasions for monthly services, and during protracted meetings throughout the years from 1844 — 1854.

The historical sketch of State Line Church in the Association minutes of 1900 lists Pursley as a former pastor. We find no record of this in the church minutes nor the association minutes year by year report from State Line Church.

C. E. William Linsey

C. E. W. Linsey was licensed by Cross Roads Church in 1834 and ordained in 1835. The first mention of Linsey is being at State Line was during the 1843 revival meeting. We find no record of his being pastor of this church.

Philip Ramsour Elam

Born March 1833 in Cleveland County. Philip Elam was licensed to preach by the New Bethel Church in 1854.

He was one of the visiting preachers for the revival of 1858.

Alexander Jacob Cansler

Alexander Cansler was born in 1825 in Lincoln County.

He was a graduate of the University of North Carolina 1847.

For a number of years he published a paper in Shelby, North Carolina.

He was ordained to the ministry in 1851.

His diary shows he baptized 3,000 during his ministry.

He was visiting speaker at State Line a few times.

Bryant Bonner

Byrant Bonner was born in 1817, a native of Spartanburg County. He married Miss Hannah Foster about 1836.

For many years he was a delegate to the Broad River Association from Buck Creek Church.

He was ordained to the ministry in the year of 1855.

His name is found on the minutes of State Line Church as a visiting preacher on many occasions; especially is this true during revivals. There is no record of his ever being pastor in our church minutes, but he was pastor of Goucher Creek, and Macedonia.

Dr. E. A. Crawley,

Was guest speaker in the year 1864.

Thomas Jefferson Campbell

Born in 1821, a native of Amherst, Virginia, Thomas Campbell was converted after moving to North Carolina, and was baptized by Elder S. Morgan.

He married Mrs. Elizabeth J. Hicks, nee Elizabeth J. Simmons.

He was ordained to the ministry and possibly was supply of Corinth by 1850, as he was from that church at the association that year.

Beginning with the year 1854 we find his name on the church minutes as a visiting minister several times.

George Washington Rollins

George Rollins was born in 1828, a native of Cleveland County, N. C.

He was ordained in 1851 as a licentiate at Mount Pleasant Church. During the year of 1855 and other years he helped in the protracted meetings at State Line.

John Gill Landrum

Born in 1810 near Nashville, Tenn., John Gill Landrum was the son of the Rev. Merimon Landrum and nephew of the Rev. Thomas Ray of Union County, S. C.

J. G. Landrum became an outstanding preacher of Spartanburg County. It is said, that to him more than to any one else the Spartanburg Baptist Church owes its origin.

He was a trustee of Furman University and Limestone College. Rev. Landrum was at State Line during the 1860 protracted meeting at which time he delivered several messages, one of which was the ordination sermon of Rev. Thomas L. Scruggs.

William Curtis, L. L. D.

William Curtis the son of Elder Thomas Curtis, D.D., was born in Cumbuwell, Enland in 1817. He was baptized into the fellowship of the Baptist Church in 1832.

He was ordained to the ministry by the Baptist Church of Columbia, S. C. after which he became pastor of that church.

He and his father purchased land at the Limestone Springs in 1845 where they later established the Limestone Female High School. He became a member of the Broad River Association at a time when a large majority of its members opposed missions. This was mortifying to Dr. Curtis, but he was untiring in any good work.

In 1847 a society was organized at Limestone Springs by William Curtis, his father and a few other brethren, which was called, "The Broad River Society" to aid in the spread of the gospel.

Through the noble efforts of this society the missionary spirit increased and darkness gave way to the light of the gospel.

Some years later this society was merged into the Broad River Association. Through the efforts of him and his father, Limestone Church was constituted. He served that church for more than fifteen years as pastor.

He was pastor of State Line four years, 1854 through 1857. Then again he served for one year in 1864.

He died in 1873 and was buried in Liberty County, Georgia.

Thomas Curtis, D. D.

Thomas Curtis was born in 1787, at Wisbeach, Cambridgehire, England. He was ordained and served as minister in England, before coming to the U.S. He was one of the editors of the first parts of the "Encyclopedia — Metropolitana."

When he first came to America, he settled in the state of Maine, where Bowdoin College conferred upon him the title of "Doctor of Divinity."

He pastored in Macon, Ga. in 1838 and by 1841 was pastor at Charleston, S. C. From there he went to Limestone Springs where he and his son founded the Limestone Female High School in 1845.

Dr. Thomas Curtis preached at State Line on several occasions during the ministry of his son at this church.

Joseph M. Williams

Joseph Williams was born October 1, 1827 in Cleveland County, N. C., and was ordained to the ministry in 1858.

He married Miss Martha Young of York County, S. C. He was pastor of State Line three years: 1865, 1866, and 1867.

He was moderator of the Broad River Association in 1877. He pastored Arrowood and possibly other churches.

Asa A. McSwain

Born March 10, 1832 in Cleveland County, Asa McSwain was ordained to the ministry of the gospel in 1857, a ministerial son of Sandy Run Church. He married Miss Elizabeth Cornwell in 1862.

He pastored the following churches: Double Springs, Sandy Run, Pleasant Hill, Beaverdam, Bethlehem, Mount Paran, State Line, and Arrowood. He served as pastor at State Line in 1873, beginning in May and serving the remainder of the year.

A. D. Davidson

Ordained at Floyd's Creek Church at the request of State Line Church, in July of 1874, A. D. Davidson served as pastor of State Line Church the remainder of the year 1874 and the year 1875.

He married Miss Carrie Vassey, daughter of Mr. David Vassey and settled near Gaffney, S. C. Mrs. Davidson is

now (1957) a patient in the Baptist Hospital in Columbia, S.C.

Rev. Davidson became the first pastor of Beverdam Church when organized in 1880. He also pastored the following churches: Corinth, Macedonia, Goucher Creek, Bethesda, Pacolet No. 1, and Mt. Ararat.

J. G. Carter

J. G. Carter was born July 1, 1882, in Chester County, S. C. He married Miss Mary C. Page of Union County in April 1846.

He was ordained to the ministry in 1862 by the Unity Church, Union, S. C. He served as a missionary one year under the Executive Board of the Bethel Association.

He served as moderator of the Broad River Association at the Session of 1875, 1876, and 1879. Also he pastored several churches, including Antioch.

He was the pastor of State Line Church in 1876.

At the 1900 session of the Broad River Association, a collection was taken for Brother Carter who was an aged man at that time.

John E. Burgess

Born May, 1854, John Burgess was a native of Spartanburg County, S. C. He was baptized and licensed at Brown's Chapel.

He married Miss Carrie Grier (or Green).

Rev. Burgess was ordained to the ministry in 1876 and was pastor of State Line Church in 1877.

During his ministry he pastored twelve churches.

He died August 10, 1891.

James H. Yarborough

James H. Yarborough was born in October 23, 1831. He was licensed to preach in 1857 by the Rock Springs Church in Polk County, N. C. He was ordained in 1863.

He married Miss Leonora Stroud in 1865. He taught school in Forest City, N. C. He was pastor of State Line Church for two years, 1878, 1879.

He and Rev. W. L. Brown of Gaffney, S. C. were instrumental in organizing the Baptist Church at Cowpens in 1878, and Rev. Yarborough served that church for two years; he

also pastored Limestone, Arrowwood and Macedoina.

Alfred McMahan

Rev. Alfred McMahan was the pastor of State Line Church from 1868—1873 and again 1880—1885. Those who remember anything about him say that his home was near Harriss Station, N. C. They remember him as an aged man with grey hair and a beard, and spoke very reverently of him as being a "godly old man." They tell this story to bear out their remark; "During his ministry at State Line there was a fire covering a large wooded section, and Brother McMahan prayed unto God to send rain and put out the fire. He received the answer to his prayer."

Nothing is known of his pastoral work other than this church. It is possible that he served churches in some other association.

J. R. Pentuff

J. R. Pentuff was the son of B. E. Pentuff, (possibly of Spartanburg County).

He was the pastor of State Line Church in 1886 - 1887.

At that time he was a young unmarried man.

We learned from some old association minutes that he pastored Macedonia, and Abingdon Creek Churches. He also served the Chesnee Baptist Church and was elected principal of the Chesnee School where he served for a short time.

W. G. P. Ezell

William George Philemon Ezell or W. G. P. Ezell, united with the Buck Creek Baptist Church as a young man and sometime later was ordained to preach. He was a member of the Arrowwood Church for a number of years. He was married to Eliza Wall and was the father of seven sons and two daughters. One son Dr. S. J. Ezell became a minister and is well-known in Alabama, where he now lives. Rev. W. G. P. Ezell pastored the following churches: Oak Grove, Zion Hill, Broad River, Floyds Creek, as well as State Line and possibly others.

John Swilling Ezell

Born January 29, 1825, in Spartanburg County, John S. Ezell was baptized by Elder James M. Webb into the fellow-

ship of Buck Creek Baptist Church.

He was licensed by Buck Creek Church in 1841, later became a member of Macedonia Church, and in 1846 was ordained to the ministry by the presbytery of Drury Scruggs, Dr. F. W. Littlejohn, and W. B. Padgett.

Rev. J. S. Ezell was a visiting preacher at State Line many times between 1846 and 1860.

In 1891 he was elected pastor of this church and served for one year. Little is known about his ministerial work other than that he pastored Arrowwood and Macedonia.

James T. Horde

James Horde was reared in the Buck Creek section and ordained to the ministry by Buck Creek Church.

He was the pastor at State Line in 1892 - 1894.

He also pastored New Pleasant, Beaverdam, and Floyd's Creek.

While he was pastor of the church at Floyd's Creek, he baptized Mr. John W. Camp into the Fellowship of that Church.

A. J. Bonner

The Rev. Bonner pastored State Line Church in 1895. He was from the vicinity of Mayo and Buck Creek, possibly ordained at Buck Creek Church.

He pastored Camp's Creek, Cherokee Creek, Cooley Springs, Limestone, Arrowwood, and Macedonia, According to our report he lived to be an old man, dearly beloved by a host of friends.

R. Jack Tate

Rev. R. J. Tate pastored State Line Church 1896 — 1900 and again in 1903.

He was from the Sandy Springs community, and his pastoral work was with the following churches: Corinth, New Pleasant, Sandy Springs, Grassy Pond, El Bethel, Macedonia, Beaverdam, Arrowwood and Piedmont. While he was pastor at State Line, he performed the marriage ceremony of Ella Scruggs and Johnnie Camp.

C. M. Teal

Rev. C. M. Teal was pastor at State Line 1901 — 1902 and

again in 1906 through 1910. Someone has said that he married a Miss Huskey, and that he lived for some time near the Cherokee County Home. He later moved to Forest City, N. C. and died there: he has children living there now.

His pastoral ministry was with the following churches: Arrowwood, Buck Creek, Beaverdam, Broad River, Draytonville, Abingdon Creek, Grassy Pond, and Midway.

John H. Smith

Rev. John H. Smith's address in 1905 was Cherokee Route 1 and in 1926 it was Chesnee. We were unable to learn from which church he was ordained.

He was pastor of State Line in 1904 and 1905.

We see from the old association minutes that he also was pastor of High Point Church and of Mt. Olive Church for over twenty years.

William H. Barrs

The Rev. William Barrs home church and community was Caroleen.

He married a Miss Cantrell, a niece of "Uncle David Cantrell".

His ministry at State Line was during 1911 — 1912.

He quit preaching went into the real estate business, for a time lived in the Sandy Mush Community, and later moved to Spindale, N. C., but at present is living in some other part of North Carolina.

Benjamin L. Hoke

Benjamin Hoke was born October 21, 1873.

His home was at Blacksburg, S. C. He was called as pastor to State Line Church in 1913 and served through 1917.

We could not attempt to give an accurate list of the churches Rev. Hoke served throughout the association, but in looking over some old association minutes we notice he began his ministry with the Berea church in 1906 and by 1908 he had added to his pastoral duties Cherokee Falls, Hopewell, Mt. Ararat, and Mt. Paran. By 1909 he had dropped two and had taken on two new ones, Nazareth,

and Midway.

During the year of 1914 he was still serving five churches, State Line, Converse, and Buffalo had been added to the list.

By 1926 he was pastoring six churches. The new ones added to the list were Little Memorial, Broad River, Corinth, and Draytonville.

Besides his pastoral work Rev. Hoke served as superintendent of education in Cherokee County for a number of years.

He died July 28, 1951; in the Broad River Association minutes of that year we find his picture and notice of his death.

C. C. Matheny

Rev. Charlie Matheny was from Mt. Pleasant Church; he married Miss Viola Hamrick, daughter of Aaron Hamrick.

He was pastor of State Line in 1918 and part of 1919.

Most of his pastoral work has been done in or near Greenville, S. C. and in North Carolina.

At present he has charge of a rest home for the aged near Alexandria, N. C.

W. Pender Robertson

Rev. Robertson was elected pastor of State Line in 1919 and served until September of 1923.

W. K. Collins

Rev. W. K. Collins was elected in 1924 pastor of State Line church. He had served only three months, when he resigned and left this country, because of some personal trouble. He was living between Forest City and Rutherfordton, N. C. at the time.

L. Everette Thomas

Rev. Everette Thomas, from Spartanburg, S. C. was ordained at South Side Baptist Church. He served State Line as pastor part of 1925 until in 1928.

He is at present in Bennettsville, S. C., where he has been doing pastoral work for several years.

J. J. (Jeff) Boone

Rev. J. J. Boone came to State Line Church in 1928 and

stayed until 1938 as pastor of this church, about nine years in all. Rev. Boone was ordained at South Side, Spartanburg, S. C.

In 1926 he was pastor of Cedar Springs Church and his address was Greenville, South Carolina. We do not know of the churches he has served other than Camp's Creek, Grassy Pond, and a church at Rock Hill, S. C. He lives now near Imman, S. C. and is retired from pastoral work.

While at State Line two of his girls married community boys, and his son was ordained to the ministry by this church.

J. N. Watson

Rev. J. N. Watson, a native of Greenville County, served as pastor at State Line one year in 1939, when he resigned and went to Grassy Pond to serve full time.

We are unable to list his pastoral ministry, but at the present time he is serving as missionary for the Spartan and North Spartan Associations.

Eugene Coker

The Rev. Coker came to State Line in 1940 and remained until 1942.

He came here from near Asheville, N. C.

His present church is White Plains, S. C.

Every year a group of the women of this church who were in Y.W.A. under Mrs. Coker's leadership, gather at her home one Sunday during the summer for a re-union.

Rev Coker retired from active ministry in 1958. He now makes his home at Route one, Piedmont, S. C.

W. Marvin Dameron

Rev. W. M. Dameron came to State Line for a trial sermon from Boiling Springs School. He was elected to be the pastor and was then ordained by his home church in Gastonia, N. C. in 1943.

He was married to Miss Dorothy Small of Gastonia, and they had one daughter, Benita, (she is now married.)

I remember Dameron as a young, energetic, dynamic soul winner. His present church is Love's Memorial, Gastonia, N.

C. He left State Line in 1947.

Jeta P. Baker

Rev. Jeta Baker was elected pastor of State Line in 1947, coming to this state from Union County, North Carolina.

He remained with this church until 1953, when he resigned to go to a church near Charlotte, N. C.

His present church is Zion Hill in Spartanburg County, South Carolina.

One of his daughters, Joyce, married Wayland Cantrell, and they still live in State Line Community.



REV. L. T. LANKFORD

Lewis T. Lankford

Rev. L. T. Lankford, the present pastor, was born on August 31, 1920, the son of Maude Cothran and Thomas Franklin Lankford. Mr. Lankford was born and reared in Easley, South Carolina.

In 1936 he moved to Honea Path, S. C. to make his home. It was in Honea Path that he was converted and united with the Chiquolo Baptist Church. While a member of this church, Mr. Lankford answered the call to the gospel ministry. Also, in Honea Path, he met and later married his wife, Margie Morris Lankford.

Mr. Lankford attended the Easley public schools, Long Creek Academy, North Greenville College, and Furman University.

He has pastored the following churches: Corinth No. One, in the Piedmont Association; Oolenoy, in the Pickens Association; and Mt. Airy in the Piedmont Association.

A SUMMARY OF THE PASTORS

(Question mark shows uncertainty)

Joel Blackwell	1794	1796?
Joel Blackwell		1797
No pastor listed in Bethel Assoc. Minutes		1798
Jacob Crocker	1799	1802?
Zacheriah Blackwell (Paschal)		1803
Zacheriah Blackwell	1804	1807?
Berryman Hicks	1808	1810?
Zacheriah Blackwell	1811	1812
Zacheriah Blackwell	1813	1817?
Berryman Hicks	?	1818

The Bethel Association minutes show Joel Blackwell to have been the supply (as they were then called) in 1797.

Since the Rev. Blackwell was a pioneer preacher, we presume that he helped to organize this church, and that he served as supply until 1797, after which he went to Green River Church. Then according to Paschal's history Jacob Crocker had churches under his care in Wake County, N. C. in 1797 and 1798 (as a licentiate). Benedict says: "Jacob Crocker is a ministerial son of State Line Church", so we think he came to this church about 1799, was ordained and

served as pastor, later going to another church. (look at Jacob Crocker under ministerial sons.)

According to Paschal's history Zacheriah Blackwell was pastor in 1803, which seems logical since he had been ordained in 1802 and we find no record of another church calling him. Whether he served to 1807 is a question but by 1808 another young man was ordained by this church with no record of any other church ministry before 1812 so we believe he served a year or more at State Line.

Then according to Benedict, Zacheriah Blackwell was pastor in 1811 - 1812 and how much longer is a question. Then the association in 1818 refers to Rev. Berryman Hicks as being from State Line Church, just when elected is a question, as there are some years between 1812 - 1818 of which we are uncertain.

Any way this all helps us reach the conclusion that State Line Church was not disbanded until sometime after 1818.

After the year 1818 we find no mention of State Line Church, until she was admitted the second time into the association in 1824 after being re-organized.

From that time the pastors were as follows:

Zacheriah Blackwell	1824	1828
Joshua Richards	1829	1831
Berryman Hicks	1832	1833
Drury Scruggs	1834	1853
William Curtis	1854	1857
Drury Scruggs	1858	1862
No supply for	1863	
William Curtis	1864	
J. M. Williams	1865	1867
Alfred McMahan	1868	1873
A. A. McSwain	May-Dec	1873
A. D. Davidson	1874	1875
J. G. Carter		1876
J. E. Burgess		1877
J. H. Yarboro	1878	1879
Alfred McMahan	1880	1885
J. R. Pentuff	1886	1887
W. G. P. Ezell	1888	1890
J. S. Ezell		1891
J. T. Horde	1892	1894

A. J. Bonner		1895
R. J. Tate	1896	1900
C. M. Teal	1901	1902
R. J. Tate		1903
J. H. Smith	1904	1905
C. M. Teal	1906	1910
W. L. Barrs	1911	1912
B. L. Hoke	1913	1917
C. C. Matheny	1918	1919 (May)
W. P. Robertson	1919	1923 (September)
C. D. Barton	1923	1924
W. K. Collins	1924	1925 (3 months)
L. Everette Thomas	1925	1928
J. J. Boone	1928	1938
Davidson (Supplied)		1938 (3 months)
J. N. Watson		1939
Eugene Coker	1940	1942
W. Marvin Dameron	1943	1947
Jeta P. Baker	1947	1953
Lewis T. Lankford	Dec. 12	1954

PASTORS' SALARY

The earliest pastors mainly supported themselves and their families from their farms, because their salaries were very meager. In fact they received no dependable salary. Usually money was raised by subscription sometime during the year. Here are the only references in the oldest church book pertaining to salary for the years 1837 -1860.

- 1842 "The few present agreed to try to do something for the support of the gospel at the next meeting." (No record of Contribution)
- 1850 "The male members met in the meeting house and made choice of Elder D. Scruggs to continue with us this year; and further agreed to contribute to him for his services on Saturday before the second Lord's Day in December."
- 1856 "Paid Elder William Curtis \$14.70 for his service."
- 1858 The following contributed, totalling \$47.75: Thompson Robbs, Phillip Watkins, Henry Wood, John T. Camp, James Phillips, Jas. D. Simmons, Robert Scruggs Sr., Dr. J. G. Camp, William Gidney, Elisha Simmons, Joseph McCraw, Chester Scruggs, David Amos, Dillard

Scruggs, W. B. Williams, Jeremiah Cudd, Robert Scruggs, Jr., Jacob Davis, A. J. Byars, Drury Williams, Judson P. Scruggs, Anna Hammett, Ira Phillips and Robert Arnold."

1860 "Sum paid to pastor was \$42.90."

In 1876 we find the first record of the church agreeing to pay the pastor a certain amount. This was \$75.00 per year to be paid quarterly. Some years the members were not able to pay the amount agreed upon, but much effort was put forth to do so, especially among the male members. The minutes for the later 1800's show that during most services members were given the opportunity to contribute. Usually the names of those contributing were recorded along with the amount contributed. In 1885 the following contributed \$30.05 throughout the year, and this seems to have been typical of most early years:

Thomas Vassey	\$1.00	Calvin Moore	1.00
E. C. Hames	1.25	Congregation	4.00
Elizabeth Peck	.25	K. C. Watkins	3.00
J. W. Hambrick	.50	T. R. Wilkins	1.00
D. S. Scruggs	1.00	Junious Hicks	1.00
J. S. Phillips	5.00	M. B. Scruggs	1.05
D. Ramsey	.50	Oliver Hames	1.00
Joseph Scruggs	1.00	J. T. McCraw	2.00
Dennis Scruggs	1.00	K. T. Davis	1.00
Pickney Vassey	1.25	J. T. Vassey	.50
Sister Mary Cudd	1.00	Hesentine Clary	.25
Sister Stokes Scruggs	.50		

In many instances the pastor was paid with produce: fodder, corn, hay, etc. It was not that the people didn't love and appreciate their pastor. They just did not have the money. Let us remember that many of these years were Civil Wars years, followed by the Reconstruction era. Poverty was on every hand. The dread and fear of want were felt. People had little money to give for anything beyond the bare necessities of life. When people met to worship in the little one-room church house, they could sing with meaning and with feeling:

"Thro' many dangers, toils and snares,
I have already come;
'Tis grace hath brought me safe thus far
And grace will lead me home."

Before listing the pastors' salaries, let us consider some of their duties. State Line had only one Sunday preaching service and one Saturday conference and preaching service a month until as late as 1905 — barring "flu" epidemics, high waters, and inclement weather. During 1905, when Brother Teal was pastor, the church began having services twice a month, every first and third Sunday, with conference before the third Sunday. These Sundays varied, but continued twice a month until 1939, at which time Grassy Pond and State Line shared a pastor one half time each; and in 1940 a full-time pastor was called. Of Course, then and now, the pastor's duties included weddings and funerals, but in quite a different manner. It is interesting to note that in the early 1800's a preacher sometimes could not be summoned immediately following one's death, and that oftentimes several funerals would be "preached" at one time. The body would be interred in some family burial ground somewhere, and the funeral conducted later when arrangements could be made with the preacher for a church funeral. Weddings were also scheduled for "preaching Sundays". Most ceremonies took place immediately following the regular worship service. They were very brief and informal.

Yearly salaries or contributions paid to State Line Pastors are as follows:

1858	\$47.75	1899	40.05
1860	42.90	1900	21.43
1872	10.00	1901	48.00
1874	28.00	1903	34.00
1876	75.00	1905	60.00
1885	30.05	1907	45.00
1886	50.10	1908	60.00
1888	73.00	1909	85.65
1889	40.70	1910	103.00
1890	28.75	1911	105.00
1891	18.91	1913	125.00
1892	27.80	1914	200.00
1893	29.60	1916	200.00
1894	22.10	1918	300.00
1895	26.35	1919	500.00
1896	25.35	1922	450.00
1897	28.80	1924	600.00
1898	41.63	1933	500.00

1936	900.00	1945	1017.00
1937	500.00	1946	2080.00
1939	900.00	1947	2420.00
1940	\$900.00	1948	3900.00
1941	900.00	1949	3885.00
1942	900.00	1952	4053.00
1943	1000.00	1953	4060.00
1944	1050.00	1956	4160.00

MINISTERIAL SONS

Drury Dobbins was licensed between 1796 and 1800 and ordained in 1802 or 1803.

Jacob Crocker possibly came to State Line as licentiate about 1799 and was ordained soon thereafter.

John Turner was licentiate in 1799 by State Line Church, possibly ordained by 1802.

Zacheriah Blackwell was a licentiate in 1799 and was ordained by 1802.

Berryman Hicks was licensed about 1803 and ordained by 1808.

Drury Scruggs was licensed in 1832 and ordained 1833.

Thomas L. Scruggs was ordained August 24, 1860.

William White was licensed about 1876 and ordained July 16, 1881.

W. Gaston Camp was licensed in 1909 and ordained October 11, 1914.

Carl H. Henderson was licensed in 1909 and ordained in 1924.

J. Roland Cantrell was licensed in 1915 and ordained in 1920.

Walter C. Boone was ordained October 29, 1929.

William Foy Martin was ordained August 1947.

Claude Green was licensed for one year in 1951.

Elford Willingham was licensed in 1956 and ordained in 1958.

Herbert Parris, a "State Line Boy" was licensed and ordained at Crescent Hill, Louisville, Tenn.

BIOGRAPHICAL SKETCHES OF MINISTERIAL SONS

Drury Dobbins

Drury Dobbins was born April 7, 1776, a native of York County, S. C. His parents, William and Susanna Dobbins were members of State Line Church. Drury, like his pious father, was for a time an active deacon of this church.

He married Mrs. Hannah Sams, nee Callahan.

He was licensed to preach about 1796 or 1800; he was ordained in 1803 when was called to supply the Sandy Run Church of North Carolina, which church he served until his death in 1847. During this long period, it is said he scarcely ever failed to fill his pulpit according to appointment.

Drury Dobbins was an outstanding man serving as moderator of the Broad River Association for twenty-six sessions. He preached the introductory message for the association at ten sessions. He and Berryman Hicks, as evangelists, went over the country together holding revival services, until their names became very familiar household words among the people.

Drury Dobbins helped to organize the following churches: Capernaum, Double Springs, High Shoals, Zion, Zoar, and Shelby.

He was pastor of the following churches:

Sand Run — 1803 — 1847

Zion — 1816 — 1847

Buffalo — 1834 — 1847

Capernaum — 1842 — 1845

THIS SYNOPSIS OF THE LIFE OF DRURY DOBBINS 1776 — 1847 WRITTEN BY DRURY SCRUGGS IN BROAD RIVER MINUTES 1848.

"Drury Dobbins was born in York District, S. C., but very soon removed by his parents to North Carolina, Rutherford County, where he was reared, and resided the remainder of his life. The Rev. Drury Dobbins was the son of William and Susannah Dobbins, born April 7th, 1776, and as he was reared up in, and soon after the Revolutionary War, and that by poor parents, it becomes very obvious that his opportunities were limited, and that he was unaided by a liberal education; yet his energetic and devoted efforts, rendered him

famous in the cause of Christ, and his holy religion.

"The deceased embraced religion, about his 20th year, and soon after entered on his great theme, the Gospel of our Lord and Saviour Jesus Christ, in which he greatly distinguished himself as an approved workman, having no need to be ashamed, rightly dividing the word of the truth. In this work he was ambitious, yet mild; determined, yet reasonable; although high tempered, yet possessing that self government, which generally distinguished him for his piety and humbleness, as a devoted Christian. But we would have our readers remember, that we are writing on the life and character of a man of like passions with ourselves, who was liable to, and did at times err; but perhaps as little fault was found, as small complaint heard, while as strong confidence was prompted in the Rev. Drury Dobbins, as any other man of his day, who had cultivated as large an acquaintance as his, for the same length of time; for although he was exalted to the highest summit or honor — promotion, never appeared to shake his mind with any pompous notion. We feel warranted in saying, that it is probable, there has no man lived since the days of the Apostles, who, with the same means and opportunities, could have done more good than did the deceased; who commenced his work in the Gospel field in the year 1801 and in 1803, came under the imposition of hands, a presbytery being formed from Boiling Springs, Buffalo, Buck Creek and Sandy Run Churches. His labors commenced with State Line Church, of which he was then a member, and in which he was ordained (and we can but remark here, that we are not to despise the day of small things,) for although State Line is a small church, and has ever stood as a feeble mother, yet she has reared some of the noblest sons of the Baptist cause, to wit: Jacob Crocker, Berryman Hicks, Drury Dobbins and others. But soon after his ordination, he became a member of Sandy Run Church, where his membership remained until his death; and although he sleeps in the silent grave, yet his memory will live for years yet to come. Well may the wise man have said, a good name is better than precious ointment, for, when ointment, with all its odours are gone, a good name still lives to commemorate the character of its author, and brighten to the perfect day. And this will agree with John the Revelator, who says, "Blessed are the dead which die in the Lord, yea saith the spirit that henceforth they may rest from

their labor and their works do follow them." Rev. XIV Chapter and 13th verse. This fact is very clearly set forth in the case of the deceased; for although he was not a very great revivalist, yet soon after his death there broke out a great revival of religion in all the churches under his care at the time of his death, and a large number of those which came into the churches in telling their experience had reference to "Mr. Dobbins." Some sermon or some exhortation, or some prayer, or some admonition, or some appeal; and even the very news of his death was made useful in bringing afresh to their minds, the sermons, the prayers, the admonitions, which had been so faithfully exhibited from his lips, as the means of their conviction and others were stirred up to their duty as Christians, from the good seed which had long been sown, as giving clear testimony to his living character and active labors as toiling for the advancement of a Redeemer's Kingdom, and the salvation of immortal souls. While his body rests beneath the ground and his spirit joins the blood washed millions:

"He is gone where happy spirits be,
To vie with angels round the throne;
The Soul from sin forever free
No more its power to mourn."

"How sweet must that rest be to the soul after forty-six years, toiling in the ministry, a laborer of the most arduous and difficult kind. For he did not only labor for the salvation of souls, as a faithful minister of the New Testament, but at the time labored with his hands for the support of his family. Yet a like zeal was manifest in both cases, and although he devoted a large portion of his time to the work of the ministry; yet, at the same time he procured a good and competent support for his family, manifesting in the highest sense, the spirit of independence, like St. Paul, rather labor with his hands than to become chargeable to any person. And although he principally supported his own family by his labor, yet he gave the prime of his time to the ministry, laboring with that zeal which gave greater distinction to his character as a faithful steward in the cause of Christ, and his holy religion. And although he was deprived of the advantages of good education, yet his zeal, integrity, and faithfulness greatly enhanced his usefulness; traveling all the early part of his life, a great part of his time in North and South Carolina; and his great theme was the Gospel; with perhaps as little

11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
848
849
850
851
852
853
854
855
856
857
858
859
860
861
862
863
864
865
866
867
868
869
870
871
872
873
874
875
876
877
878
879
880
881
882
883
884
885
886
887
888
889
890
891
892
893
894
895
896
897
898
899
900
901
902
903
904
905
906
907
908
909
910
911
912
913
914
915
916
917
918
919
920
921
922
923
924
925
926
927
928
929
930
931
932
933
934
935
936
937
938
939
940
941
942
943
944
945
946
947
948
949
950
951
952
953
954
955
956
957
958
959
960
961
962
963
964
965
966
967
968
969
970
971
972
973
974
975
976
977
978
979
980
981
982
983
984
985
986
987
988
989
990
991
992
993
994
995
996
997
998
999
1000

affectation as was ever manifested in any other man, upon whom the same honor was conferred. We are not able to say how often he had the appointment of Moderator in the Broad River Association (of which he was a member from its formation up to his death,) but a number of years; while his humbleness, skill and ability in discipline, with his deep views in the doctrine of the New Testament, raised him to the very summit of honor; yet no vanity was displayed at any time, but he ever appeared humble and truly devoted to the cause of Christ; keeping himself not only unspotted from the world, but endeavoring "to keep the unity of the spirit in the bonds of peace." And regarding the example as worthy of patronage, we make the application first to the ministry, as teaching us a good lesson, looking first to the limited circumstances under which he commenced his career in life, without property or learning; yet with a rigid effort he acquired both to much usefulness, studying faithfully to show himself approved unto God, a workman that has no need to be ashamed; taking that good heed to himself, and the doctrine so as to give great power to his ministry. For character is power and this can only be procured by taking heed to thy self and the leading features in the whole list of instruction, and will add to the labors of a minister, more than oratory and learned eloquence. But combine those noble traits with the plain truths of the Gospel, (as did Elder Drury Dobbins,) and they become powerful to the pulling down of the strong holds of satan and cause thy labors to live in active usefulness, while the body sleeps in silent dust; and take away truth, good morals, and character, and all that a minister can say, "is no more than sounding brass or a tinkling symbol," and will die with a man's body. But in taking the above example we may, (if not fill up the measure,) in some way, imitate the example of our beloved and departed brother, whose "loss has touched the tenderest string of our affection, and it is with the deepest feeling of anguish, that we chronicle the death of so useful a minister. For we feel that one of the strong pillars of the Broad River Association, is thereby removed; for he was in its formation, and has ever been one of its devoted members up to the day of his death, unflinching at any time, but was always ready to come up to the help of the Lord against the mighty. And having said this much to the ministry, we now address the deacons and laity and dear brethren, in laying before you the noble traits in the character of this venerable man, we would have you

observe the devotedness, yet the reason exercised; the ambition, yet the mildness; the zeal, yet the temperament with knowledge, which generally enabled him to exercise good and wholesome government over himself and others, which added greatly to his usefulness. For we suppose that we have never lost a member since the formation of the Broad River Association, whose loss has been more sensibly felt, than the loss of Elder Drury Dobbins; nor do we suppose the loss of any other member, would have been so felt, not made so wide a breach in the cause of Christ and his holy religion, as the loss of the deceased, "But the Lord giveth, and the Lord taketh, away, blessed be the name of the Lord."

"The example given us, my dear brethren, is that which should be our chief concern to imitate, the good effect of which will live when we all sleep in the dust. For he that would die the death of the righteous, and have his name and be like his, must live the life of the righteous, and purchase that good name that is better than precious ointment; that living fortune for which our beloved brother so faithfully labored for more than forty-six years, through heat and cold, by day and by night, in sickness and in health, at home and abroad, through evil as well as good report, grappling with disease, trials and pain. And although he complained, and with good cause, yet he never murmured, but leaves behind him that living testimony that again reminds us of that passage in Revelations, "Blessed are the dead, which die in the Lord, yea saith the spirit, that they may rest from their labors and their works do follow them."

"On Carolinas" soil,
Long did he toil,
Low laid he is to rest;
With hopes not small,
At the last trumpets call,
To be a heavenly guest.

"And now dear ministering brethren, in looking to that untarnished fame, we may feel as did Elisha, when he saw Elijah ascending up to glory, and say, our loss is his eternal gain

"And now dear brethren, we commend you to God, and to the power of His grace, who is able to keep you, and establish you in every good word and work, that you may be

fellow heirs with the saints in light, even with those that are sanctified."

Drury Seruggs, Moderator

BIOGRAPHICAL SKETCHES OF MINISTERS' SONS (continued)

Jacob Crocker

Jacob Crocker was native of Wake County, born near the city of Raleigh, N. C., date unknown.

Rippon's register, according to Paschal's North Carolina Baptist History, states that Roger's Cross Roads Church in Wake county was under the care of Jacob Crocker and Zadoc Bell (licentiate) in the year of 1792.

Then in 1798 Haywood's Church in Franklin County was under the care of Jacob Crocker, but he is not listed as supply or pastor as the others in this register.

He probably came to State Line about 1799 or 1800 as a licentiate as Benedict and Logan refer to him as a son, or ordained minister of State Line Church.

He was the first pastor of El Bethel Church beginning this ministry in 1803 and continuing until 1828 with this church.

He began supplying Pacolet Church about the same time.

Rev. Crocker was a prominent minister of the Broad River Association and was chosen twice as moderator in 1807 and 1819 and twice selected to preach the introductory message, and also to write some circular letters for the association.

Later he migrated to Pickens County, Alabama, and died, having attained a good old age.

John Turner

John Turner was a licentiate from State Line Church to the Bethel Association in 1799.

The year of 1801 he was a delegate to the Broad River Association from Buck Creek Church and by 1802 he was an ordained minister at the association. Nothing else is known of him, Logan thought perhaps he migrated to another state or association as he could obtain no record of his ministry.

Zacheriah Blackwell

Zacheriah Blackwell's date of birth is not known. He is

listed in the Spartanburg County census of 1790 and listed in Spartanburg County courthouse as land owner in 1795.

He was possibly a charter member of State Line Church.

He was a delegate to the Bethel Association in 1798.

He was licensed to preach by 1799 and ordained to the ministry by 1802.

He probably pastored State Line from 1803—1807. He was pastor of State Line from about 1811 — 1812, possibly longer. He preached the introductory sermon at the Broad River Association in 1812. He was pastor of Buck Creek from 1822 — 1825 and pastored State Line again from 1824 — 1828. Dismissed by letter from State Line in 1837, he pastored Camp's Creek Church in 1839. Logan says, "Rev. Blackwell as a preacher had nothing of the polish of oratory about him but having made the Bible his principal study, he always preached as a scribe well-instructed in the Kingdom, never being at a loss for an apt quotation of Scripture in support of anything he advanced."

M. C. Barnett in his associational sketches, says; "At the session of 1843 when the Broad River Association met at El Bethel Church, I saw Elder Blackwell for the last time. He was very old; but still he had not thrown off the mantle of his calling; I remember the veneration I felt for him; when the association adjourned, he came out of the house; while standing in the yard, hat in hand, he announced he would preach, at a certain place at such a time.

"His head was as white as cotton, his voice weak and tremulous and his physical appearance that of a man standing on the brink of the grave." Rev. Blackwell died that year while he was a member of Mt. Ararat Church; he was buried in Isaac Peeler's family cemetery near Draytonville Mountain. In 1869 the Broad River Association erected a marker to his grave. A group from State Line church in the

summer of 1956 located this grave in woodland pasture, close by Draytonville Church.



Zacheriah Blackwell's Grave—with Elford Willingham, State Line's latest ordained minister standing by his monument.

Elder Berryman Hicks

Berryman Hicks was born July 1, 1778. He married Miss Elizabeth Durham of Rutherford County in 1799. He joined the State Line Baptist Church about 1800 when this church was at its original location. He was a delegate from this church to the Broad River Association in 1803. Soon after this he was licensed to preach and was ordained in 1808 by a presbytery consisting of Elder Joseph Camp, Drury Dobbins and others.

He settled on Sandy Run Creek in 1809 where he reared a large family. He and Drury Dobbins were great revivalists and toured the country together. Their names became household words, for they were very popular among the people.

Hicks possessed some poetical talent and composed numerous hymns and spiritual songs which they used in the revival meetings.

He was said to be the Apollo of the Broad River Associa-

tion in his day and time.

He is said to have accomplished much in building up an interest in religion, which at that time was in a depressed condition. He was gifted in oratory and well-learned in the Scripture.

Even though his education was limited, his intellectual powers enabled him to grapple with any great question of divinity or science; yet he was a very modest man.

In the Broad River Association he served as clerk for thirteen years, as moderator for three, and delivered three associational sermons from 1812 — 1834.

He pastored the following churches:

Buffalo	1812 — 1834
Camp's Creek	1822 — 1834
Buck Creek	1832 — 1839
Mt. Ararat	1832 — 1834
State Line	1832 — 1833
Macedonia	1838 — 1839

He died in 1839 and was buried in an old family cemetery which is now a part of New Pleasant Church Cemetery. There is erected a large marker at his grave.

HICKS' FAREWELL

The time is swiftly rolling on,
When I must faint and die;
My body to the dust return,
And there forgotten lie;
My body the dust return,
And there forgotten lie.

Let persecution rage around,
And anti-Christ appear;
My silent dust beneath the ground,
There's no disturbance there.
My silent dust beneath the ground,
There's no disturbance there.

Through heat and cold I've often went.
And wander'd in despair,
To call poor sinners to repent,
And seek the Saviour dear;
To call poor sinners to repent
And seek the Saviour dear.

Rev. Berryman Hicks

The following song is published in the Old Christian Harmony book of hymns. According to a distant relative of Berryman Hicks, this was one of his own songs; it was sung in minor music.

How sweet the name of Jesus sounds,
In a believer's ear
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

By him my prayers acceptance gain,
Although with sin defiled;
Satan accuses me in vain,
And I am own'd a child.

Weak is the effort of my heart,
And cold my warmest thought;
But when I see Thee as Thou art,
I'll praise Thee as I ought.

Till then I would Thy love proclaim
With every fleeting breath;
And may the music of Thy name
Refresh my soul in death.

My brother preachers, boldly speak,
And stand on Zion's wall,
Revive the strong, confirm the weak,
And after sinners call.

Rev. Berryman Hicks

Copied from Christian Harmony Hymns

BIOGRAPHICAL SKETCHES OF MINISTERIAL SONS

(continued)

Drury Scruggs

A native of Spartanburg County, Drury Scruggs was born about the year of 1806. He was converted in early life and joined the church at State Line.

He married Elizabeth Price Wilkins and to this union were

born thirteen children, whom we name since they too, became members of State Line church.

Charles Smith Wilkins
Thomas Lafayette
Chesterfield
Judson P.
Cris Columbus
Luther Rice
Wynfield
Barron O. Rasien
Drury Dobbins
Mary
Elizabeth
Sallie
Hesentina

Drury Scruggs was licensed to preach in 1832 and ordained in 1833. Rev. D. Scruggs became an active minister in the Broad River Association, presiding as moderator for nine sessions, delivering four associational sermons, and serving as clerk of the Association one year.

He pastored the following churches:

Goucher Creek	1832 — 1842
State Line	(1834—1854) (1858—1863)
Camp's Creek (1835—1847)	(1852—1856) (1859—1864)
Bethesda	(1835—1837)
Buck Creek	(1846—1849) (1851)
Providence	(1850—1853)
Macedonia	1845
Cedar Spring	1841
Gilead	Year not known

Rev. Scruggs was pastor of State Line for twenty-five years—longer than any other preacher has served at this church.

Besides his church activities, the records in the court house at Spartanburg, S. C. show him often as administrator of estates and as dealer in real estate sales. He left South Carolina about 1864, went to Tennessee and organized Concord Baptist Church which he pastored from 1864 to 1873. There he is buried.

Thomas Lafayette Scruggs

Thomas Lafayette was the second son of the Elder Drury Scruggs. He was baptized into the fellowship of the State Line Baptist Church in December 1847, and was admitted to this church by letter in 1852. He was ordained to the ministry of the gospel August 24, 1860, at this church.

The presbytery consisted of the following ministers, called Elders at that time: J. G. Landrum, D. Scruggs, J. S. Ezell, T. J. Campbell, and A. Padgett. The order of services follows:

Chairman Drury Scruggs

Secretary J. S. Ezell

Sermon J. G. Landrum

Candidate presented by Deacon Robbs

Examination by J. S. Ezell

Charge and presentation of Bible J. G. Landrum.

Laying on of hands and fellowship by the ministers and deacons present. The following deacons from other churches were present and participated in the service: James Ezell, J. H. Cooley and H. Turner from Buck Creek Church; L. Clement, J. H. Ezell, A. Lovelace from Arrowwood Church; Thomas Harris, B. B. Harris from Camp's Creek Church; A. Bonner from Providence Church; H. G. Gaffney from Lime-stone; Wells Smith, J. Byars, P. H. Byars, and T. Pope from Macedonia; O. E. Edwards from Spartanburg. From all reports Rev. Thomas L. Scruggs left this state soon after his ordination and went to Texas where his ministerial work was done.

Records show that he preached a few times at his home church, State Line.

William White

William White was born in 1838. He married Miss Elizabeth Wyatt, joined the State Line Baptist Church, and was baptized in 1865. He was licensed to preach about 1876.

New Pleasant Church requested State Line to ordain him May 15, 1881. The petition was granted and on July 16, 1881, the following presbytery was formed for the ordination: R. L. Watkins, Thomas McKinney from Arrowwood; William Self, John Moore, and Lewis Henderson from Cherokee Creek; J. M. Price and M. B. Scruggs from New Pleasant; Rev. A. McMahan from Mount Pleasant; Rev. J. M. Williams from

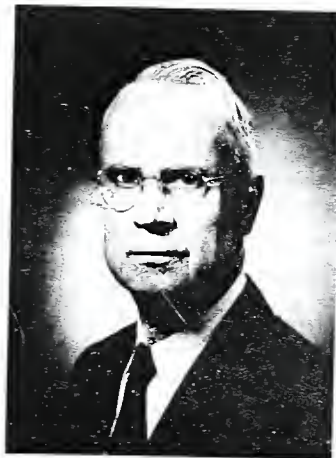
Arrowood served as president and J. T. Wood as clerk. The ordination sermon was preached by Rev. Andy Jones from Shiloh.

The associational minutes list him as pastoring the following Churches:

New Pleasant	1881—1884
Draytonville	1886—1891 (1894—1897)
Nazareth	1891
Shiloh	1896—1900
High Point	1905—1906
Brown's Chapel	1914
Thompson's Chapel	1914

His relatives say that he helped to organize some of these churches. He probably served other years than the ones listed and possibly pastored other churches.

He died in 1923 and is buried at Thompson's Chapel near Clifton, S. C.



WILLIAM GASTON CAMP

William Gaston Camp

William G. Camp was born December 4, 1886, in Rutherford County, N. C. He was baptized into the fellowship of State Line Baptist Church in September 1903, by Rev. J. H. Smith.

He was licensed to preach by the State Line Church in August of 1909 and ordained at Boiling Springs Baptist Church October 11, 1914. Rev. C. M. Teal preached the ordination sermon.

He attended Boiling Springs High School, graduating in 1916. He attended Wake Forest College 1916—1920 receiving A.B.A diploma at the close of this period. He was president of the ministerial class for two years.

His pastoral work has been with the following churches in the Kings Mountain Association: Buffalo, Elizabeth, Bethlehem, Eastside in Shelby, Ross Grove, Carpenter's Grove, Casar, Patterson Springs, and Pleasant Ridge.

In the Gaston Association of Gaston County, N. C. he served, Mt. Beulah for eight years and Shady Grove for eleven years.

While in school at Wake Forest College he supplied churches in the following counties: Lincoln, Wake, Cumberland, and Orange.

His present pastorate is Sandy Run Church in Mooresboro, N. C. where he became pastor in 1937.

Before his ministerial work, he taught school for two terms at the Hamrick school house (1906—1908), and two terms at the Camp school house, (1912—1914). Later he taught in the Cherryville graded school, (1927—1929).

On August 29, 1943 he was married to Miss Julia McDaniel of Kings Mountain, N. C.



CARL H. HENDERSON

Carl H. Henderson

Carl Henderson was born about 1890 and joined the State Line Baptist Church by letter in 1908. He was licensed by this church to preach the gospel in 1909. He married Miss Clara Cantrell of the State Line Community. He was ordained to the ministry in 1924 and supplied a church at Carpenter's Grove, N. C. and three other churches during his schooling period. Much of his pastoral work was done in the eastern part of North Carolina where he served a number of churches. He also pastored churches near Hickory and Raleigh, N. C. His last pastorate was Riverside Church in Asheville, N. C.

He died May 12, 1955, and is buried at one of his last pastoral fields.



J. ROLAND CANTRELL

J. Roland Cantrell

J. R. Cantrell was born April 22, 1888. He joined the State Line Baptist Church by letter in the year 1906. Later he married Miss Lettie Henderson of the State Line Community.

He was licensed by State Line Church to the gospel ministry during the year 1915, was ordained in 1920 to do evangelistic work, and supplied churches while attending school at Boiling Springs, N. C.

Later while attending school at Wake Forest, N. C., he supplied the following churches for five years: South Henderson, Mary's Chapel, and Haw River; also one at Hillsboro, N. C. for four years.

His next work was with the general board and the state board of the Southern Baptist Convention doing evangelistic work at Raleigh, N. C. for three and one half years; then he served at Plymouth in the eastern part of North Carolina for two years.

He served as pastor in Newton, N. C. for seven years and at Calvary Church in Morganton, N. C., for two years.

He was president of Boiling Springs Jr. College for four years, pastor of Poplar Springs church for thirteen years, and has held his present pastorate, the Lattimore Baptist Church of Lattimore, N. C. for the past eight years.



REV. W. E. BOONE

Walter E. Boone

Walter Boone, born October 10, 1909, the son of Rev. J. J. and Lillie Hollifield Boone, attended grammar school in Spartanburg, S. C., high school at Parker High in Greenville, S. C. and graduated at Pacolet High in 1928. He spent his freshman year at Furman in the fall of 1928, taught school at Chestnut Oak Grammar School in the summer and fall of

UNIVERSITY OF NORTH CAROLINA LIBRARY

1929. This same year he was extended a call to become pastor of Beaverdam Baptist Church of Gaffney.

He was ordained to the full gospel ministry by the State Line Church October 29, 1929, with his father J. J. Boone, the pastor presiding. Dr. H. V. Tanner preached the sermon. Others of the presbytery were Dr. Charles M. Griffin, Rev. L. Everet Thomas, and Rev. Carl O. Page.

He was extended a call to the Chesnee Mill Baptist Church.

He received a B.A. degree from Wofford College in Spartanburg, S. C. in June 1933.

He married Miss Flora Vaughan of Pacolet June 28, 1933.

He accepted the pastorate in Fairmont, S. C., in 1934, and by 1935 accepted East Gaffney, and for a while divided the time between Fairmont, East Gaffney, and Beaverdam. During this time he was taking graduate work at Limestone College, later he finished his work for a M. A. degree at Duke University of North Carolina.

He was principal of the consolidated schools of No. One Township in Cleveland County, N. C. in 1936.

The years from 1939 to 1942 he spent at the seminary in Fort Worth Texas, graduating with the THM Degree.

He pastored Bethany Temple Baptist Church of Dallas, Texas, during schooling. His next pastorate was Welcome Baptist Church, Greenville, S. C.

Then in 1945 he became pastor of Monaghan Baptist Church and remained here nine years.

His present pastorate of Hampton Park Baptist Church, Charleston, S. C. was begun October 4, 1954.

He has served on the the General Board of the Baptist Convention of S. C. He is now moderator of the Charleston Baptist Association.



REV. FOY MARTIN

William Foy Martin

William F. Martin was born December 22, 1912 the son of Mr. and Mrs. James T. Martin of Camden, Mississippi. He went to school at Perkinson Jr. College, Perkinson, Miss., Appalachian State Teacher's College, Boone, N. C., and Louisiana State University preparing himself to coach in the field of athletics. He was coach at Appalachian State Teachers College and later coach for two years at Wingate Jr. College, Wingate, N. C.

He married Miss Mary Ethele Moore, daughter of Mr. and Mrs. B. T. Moore of Route 3, Gaffney, S. C. in the year 1940. He was Captain in the Air Corps for four years during the Second World War.

While a member of State Line Church August 1947, he was ordained to the ministry of the gospel.

Following his ordination he went to the Southern Baptist Theological Seminary, Louisville, Ky., and spent three years preparing for the ministry.

He supplied churches while attending the seminary. He pastored Caroleen Baptist Church, Caroleen, N. C., for five and one half years. He began his present pastorate with the College Park Baptist Church, Winston-Salem, N. C., in March 1956.

The Rev. and Mrs. Foy Martin now have two children, Foy, Jr., and Cherry.



ELFORD WILLINGHAM

Elford C. Willingham, Jr.

Elford Willingham is the son of E. Clyde and Minnie Vassey Willingham, born March 14, 1919, at Chesnee, S. C. He attended school at Chesnee High. He married Gracie McGinnis, daughter of Mr. and Mrs. C. T. McGinnis of the State Line Community, January 16, 1942, to this union was born one son, Terry Willingham.

Elford Willingham served his country during the war in 1942 and 1943.

He has served his church at State Line as treasurer 1946-1956 was elected deacon in 1944, was licensed to preach March 4, 1956 and is now preparing for the ministry by attending North Greenville Junior College.

Mr. Willingham's son Terry is a descendant of the late Thomas and W. Pinkney Vassey, Terry being the fifth generation of continuous membership in State Line Church for over one Hundred years.

STATE LINE CHURCH

Ordination Service of Elford C. Willingham Jr.

June 29, 1958 — Time 3:00 P. M.

Hymn

Announcements

Sermon — L. T. Lankford

Ordination Prayer and laying in of hands—Rev. Gaston Camp

Presenting the Bible — Deacon Arthur Collins

Charge to the candidate — Rev. Vernon McAbee

Charge to the Church — Rev. Jeta Baker

Hymn

Benediction

"I charge on in the sight of God and Christ Jesus who is to judge the living and the dead, and by his appearing and His kingdom, preach message; be at it in season and out of season; convince, reprove, exhort people, with perfect patience and willingness to teach. For a time will come when they will not listen to wholesome instruction, but will overwhelm themselves with teachers to suit their whims and tickle their fancies, and they will turn from listening to the truth and wander off after fictions."

I Tim. 4:1-4 Goodspeed

SOME OF THE VISITING SPEAKERS AND EVANGELIST FROM 1905 TO 1957 AS LISTED IN THE CHURCH MINUTES

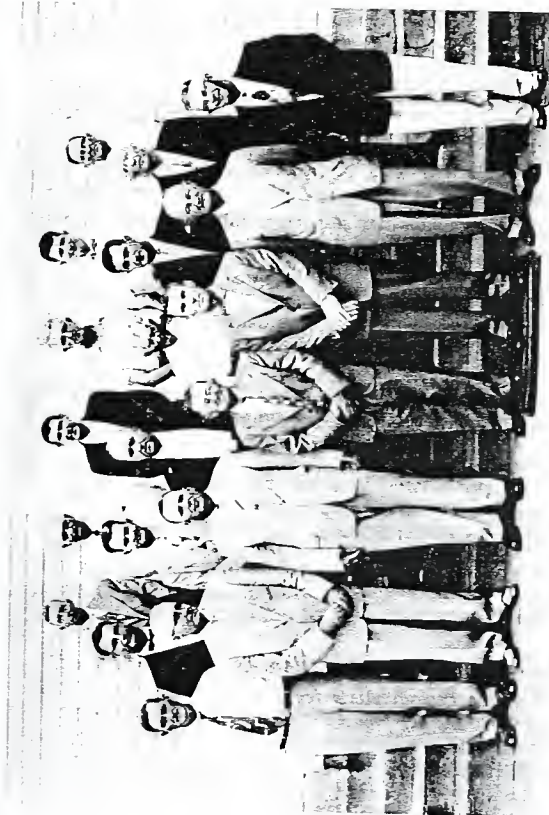
A. M. Sims, D. D. Gaffney, S. C.	1905
J. F. Lowry	1905
Charles L. Davis	1905
H. P. Hall	1906
W. E. Crocker, Chin Kiang China	1907
Jode Wilson	1907
J. P. Welchel Gaffney	1907

Eliphus Horton	1908
Zeno Wall Shelby, N. C.	1908
N. R. Stone	1908
T. H. Harrison Clifton	1909
F. C. Greggs	1909
William Barrs	1910
Carl H. Henderson	1912
Gaston Camp	1912
W. M. Whiteside Spartanburg	1912
Vance Havener (the boy preacher)	
Amos Clary	1916
J. M. Hamrick	1917
J. D. Huggins Boiling Springs, N. C.	
J. F. Moore, Greenville, S. C.	1919
H. E. Waldrop	1919
C. L. Taylor	1919
Triplett Pastor of Chesnee First	1922
T. C. Holland Boiling Springs, N. C.	1922
W. J. Sprinkle	1924
J. M. Goode	1924
J. L. Willis Chesnee	1924
Penny Baker	1924
Carl O. Page	1925
C. E. Vermillion	1926
Dr. Percy Ray	1927
Charles M. Griffin Chesnee	1928
R. P. Lamb Chesnee	1931
J. H. Hall	
Herbert Parris	1933
Edmonds	1933
J. Roland Cantrell	1935
Bill Flemings	1950
Homer Baker	1951
Fred Dabney	1951
Norman Shands	1952
Claud Green, Jr.	1952
R. G. Porter, Tampa Fla.	1953
L. A. Hunnycutt	1954
Everett Wrenn	1954
C. W. Propts	1953
Rev. Timms, Hartwell, Ga.	1955
Horace Hammett, Columbia	1956
Roy Gregg	1956
H. O. Walker Ga.	1957

DEACONS

1794	William Dobbins
1794	Drury Dobbins
1837	Franklin Wray
	W. B. Turner
1849	William Wood
	Phillip Watkins
1853	Thompson Robbs
	John T. Camp
	Charles S. W. Scruggs
1865	Kindred C. Watkins
	James P. Phillips
	Thomas Vassey
	Edward C. Hames
1875	Robert McCraw
	R. L. Watkins
1878	J. T. Vassey
	A. A. Williams
1880	Drury Scruggs, Jr. (Son of Rev. Drury)
	R. Dennis Scruggs
1884	J. T. McCraw
	Memory B. Scruggs
1892	Oliver C. Hames
	Calvin W. Moore
	M. J. Hicks
	Drury Sampson Scruggs
1904	C. F. Joe Scruggs
	W. Pinkney Vassey
	James Joshua Camp
1905	Jonas Vassey
1906	Harvey P. Hall
1908	Wm. J. Henderson
	John G. Hames
	David L. Cantrell
1911	B. Ray

	James G. Parris
	R. L. Camp
	O. W. Vassey
	O. M. Green
1916	A. L. Hamrick
	L. V. Hudgins
	J. W. Camp
1917	C. Festus Blanton
1923	F. C. Ramsey
1924	R. O. Hames
	C. J. McGinnis
	B. T. Moore
	B. E. Gold
	Paul B. Blanton
	J. P. Mullinax
1931	Carvus Hames
1933	C. T. McGinnis
1934	J. I. Jackson
	Arthur Collins
	J. B. Hamrick
1940	E. C. Willingham, Sr.
1941	Boyd Vassey
	Broadus McGinnis
	L. Roy Scruggs
1942	O. G. Potter
1944	J. Gettys Scruggs
	Clyde Scruggs
	Elford Willingham
1948	M. A. Starnes
1950	Ben G. Moore
	Buford Cash
	Paul Ramsey
1952	J. Y. Hamrick
	Herbert Edmonds
1954	Frank Cantrell
1957	Hoyle Jones



ORDAINED DEACONS ACTIVE AND INACTIVE—1957

Reading from left to right, front row: F. M. Contrell, J. G. Scruggs, E. C. Willingham, Jr., C. P. Green, J. P. Homrick, B. T. Moore, Paul Ramsey.
 Second row: L. T. Lonkford (Pastor), Paul B. Blanton, Arthur Collins, C. T. McGinnis, Ben Moore, O. M. Green.
 Back row: E. C. Willingham, Sr., C. L. Scruggs, Buford Cash, M. A. Starnes, Herbert Edmonds, F. C. Ramsey.

HONORAY DEACON

David L. Cantrell

Mr. Cantrell joined State Line Church by letter in 1906.

He was elected a deacon and Sunday School teacher of the young men's class. In these offices he served for years unnumbered. "Uncle David" as he was known by all in later years was a kind old gentleman, humble and devoted to the Lord. He was a compassionate, influential soul winner, one who went about striving to win others to Christ.

I am sure many of the former pastors of this church remember Uncle David Cantrell as a strong spiritual "prop" upon which they could lean.

"Uncle David" will long be remembered by the men of this church for his Bible teaching during their early years.

As a tribute of honor and respect to him, this church conferred upon him the title of honorary deacon for life in 1934, some years prior to his death.

Uncle David loved to hear the word of God preached. Many can still see, in memory, his face aglow, with tears dripping off to the floor as the man of God delivered the message.

He also loved good singing, one of his favorite songs being "Better Farther On". The chorus of this old song is:

Farther On, still go farther,
Count the Mile-stones one by one
Jesus will forsake you never,
It is better farther on.

Mr. Cantrell had a son ordained to the ministry by this church, J. R. Cantrell, (see ministerial sons). His daughter, Mrs. Ethel Cantrell Jones Hamrick lives in this community.

CHURCH CLERKS

No record of the church clerk from 1794 — 1837.

William B. Turner	1837 — 1855
William B. Godfrey	1855 — 1857
K. C. Watkins	1857 — 1861
J. T. Camp	1862 — 1863
K. C. Watkins	1864 — 1879
J. T. Wood	1879 — 1885
J. T. McCraw	1885 — 1887
M. B. Scruggs	1887 — 1890

D. S. Scruggs	1890 — 1909
O. M. Green	1909 — 1920
A. L. Hamrick	1920 — 1921
O. M. Green	1921 — 1937
A. D. Blanton	1938 — 1941
C. L. Scruggs	1941 — 1948
Paul E. Ramsey	1948 — 1951
Herbert Edmonds	1951 — 1956
J. Y. Hamrick	1956 —

MAILING ADDRESSES OF CHURCH CLERKS

1829	P. O., Spartanburg, S. C.
1830 — 1832	P. O. Island Ford, N. C.
1834 — 1837	P. O., Buck Creek, S. C.
1839	P. O., Buck Shoals, N. C.
1841	P. O., Cowpens, S. C.
1844 — 1847	P. O., Buck Shoals, N. C.
1848 — 1867	P. O., Cowpens, S. C.
1873	P. O., Hicksville, N. C.
1875	P. O., Martinsville, S. C.
1880 — 1901	P. O., State Line, S. C.
1902	P. O., Davisville, N. C.
1905	P. O., Maud Route 1
1907	D. Scruggs, Clerk Gaffney, Route 10
	H. P. Hall Supt., Cherokee Route 3
1909	Route 9, Gaffney, S. C.
1914	Route 9, Gaffney, S. C.
1926	Route 9, Gaffney, S. C.
1938	Route 3, Gaffney, S. C.

MISCELLANEOUS ITEMS OF INTEREST FROM CHURCH MINUTES

The oldest book of church minutes in possession of this church begins with the year 1837 and concludes with part of the year 1862. We found this book in a very bad condition—the pages all loose, many missing, and some torn—so that it is impossible to get a complete report of these years. Conference meetings were held once a month always on Saturday afternoon. These meetings were mainly for the purpose of transacting the business of the church, as Baptists for a long time felt it wrong to carry on the business activities of the church on Sunday.

The business meeting was preceded by a sermon, if there was a preacher present; if not, then some brother of the church gave the devotional and served as moderator.

Then on Sunday following the day of conference there was preaching usually by two or more ministers with intermission between services.

In the early days of our church history because of the mode of travel, the people and the preacher sometimes could not get to the church since inclement weather or other circumstances would prevent travel. Then the clerk had to make out his report like this; "No preaching to day, rain", and this pathetic report, "No preacher, consequently nothing done", and this one for the Sunday meeting in April 1848, "No preacher, consequently disappointments as a large congregation met." And what about this report for April 15, 1849, "No preaching on account of snow"!

The monthly reports from 1837 through 1839 are very brief. Only one member joined during this period, and at this time the membership was only twenty-two. In the year of 1840 however twenty joined; one of them was Lucentia, a slave.

The Broad River Association met with State Line Church October 13 - 16, 1843. In December of this year a protracted meeting was held with the following preachers participating; Alson Padgett, William Linsey, T. Dixon, and Drury Scruggs. On Saturday of July 1843 the church in conference had no business of importance before the church; brotherly love and harmony seemed to prevail.

In 1845 during the "August Meeting" the following preachers were present and time about brought the messages: Wade Hill, S. Morgan, T. Dixon, and Drury Scruggs, the supply.

Back in the early history of the church it was not unusual to have two or more speakers at the regular monthly meetings the greater part of the day on Sunday being spent at the church in worship. Then however, they had no night services, and for some time they had no kind of service on the other Sundays in the month until Sunday Schools were organized and became established in the churches.

Occasionally they would call special meetings, usually these were attended by guest speakers, and in our research in connection with the history of this church, we find State Lise has been privileged to have had some outstanding men

in the pulpit either as guest speaker or as pastor.

In 1847 and 1849 the founders of Limestone College, William Curtis and Thomas Curtis were guest speakers along with J. S. Ezell and S. Morgan.

In January 1850 the report of the conference reads like this; "The male members met in the meeting house and made choice of Elder D. Scruggs to continue with us again this year, and further agreed to contribute to him for his service."

We might point out that D. Scruggs had been the supply since 1834 probably without any compensation for his services.

The word "meeting House" was used quite frequently in the early days.

Do you notice any other change since 1850? Do the male members elect the preachers today?

1852 shows a gain of fifty-three members. Fifty were baptized, and three joined by letter, three of these were slaves.

The visiting preachers for this revival were, S. Morgan, J. S. Ezell, Josiah D. Durham, Robert Poston, John Byars, D. Scruggs, J. Suttle and J. M. Webb. The first mention of night service was during this revival when they met at early candle light.

In 1854 the church voted in favor of Sabbath Schools.

The funerals of William Dobbins and his wife Susannah were preached at State Line Church at the August meeting of 1854 by Elders J. S. Ezell and D. Scruggs.

Comments: Mr. and Mrs. Dobbins were parents of the Rev. Drury Dobbins. In many cases the funerals were preached at the regular meeting days though the bodies had been buried previously. This was due to the way of travel and communication at that time.

In the 1855 November meeting, William Curtis was supply (or pastor).

A committee was appointed to inquire after the early constitution of this church. The committee was as follows: Brothers D. Scruggs, Elder William Curtis, Philip Watkins, and W. B. Godfrey.

Comments: There is no record in the church minutes of this committee's investigations and the results — Your church

history committee wants to know the answer even today (1959).

In 1861 a brother by the name of Brown from Virginia gave a lecture on Sabbath Schools.

In 1866 the Associational letter was to include a statement that State Line Church had organized a Sunday School.

Now, for a look at some of the reports from the second book of church minutes. This book is in fairly good shape and for the most part easily read. There is some beautiful hand writing in this book. The church rolls for 1861—1865—1874—1886—1888—1893—1897—1900 are all intact in this book.

In 1870 State Line received a request for the Eldership of the church to aid in constituting a church at Floyd's Creek in September.

In one of the monthly conference meetings this same year a charge was brought against a brother for running a still and making whiskey. His reply to the charge was that if the law was not against stilling he would continue to run the still. He was excluded from the fellowship of the church for stilling and refusing to obey church rules.

1873 the largest number on record being baptized at any one time was during the August meeting of 1873 when fifty-one were baptized. The meeting lasted for sixteen days and the following ministers participated in the services: A. D. Davidson, W. A. Gidney, T. J. Campbell, A. A. McSwain, and Brother J. Ruppe.

In 1874 the clerk was authorized and instructed to write to Spartanburg, S. C. and get information as to the incorporation of this church, but if he could not get the desired information he was to write to Columbia, S. C.

Upon a motion it was agreed to raise funds to get a common seal for this church, and Brother Robert McCraw was appointed to get the seal.

At one of the monthly meetings of this same year Brother Albert Simmons made his first attempt to preach. No reference was made to that name again.

In June of 1874 State Line sent a request to Floyd's Creek for that church to ordain A. D. Davidson.

July of the same year Floyd's Creek requested the Eldership of this church to help in the ordination. Davidson became the pastor of State Line. The trustees of the church

this year were Thomas Cudd, Robert McCraw, Thomas Vassey, J. T. Vassey, Ira Phillips, Dennis Scruggs, Austin Williams, Alfred Harris, Zebion Cantrell.

In 1878 this church helped to organize New Pleasant Church in the month of October. The following were granted letters of dismission to become charter members of New Pleasant Church; Mary Robbins, Cynthia Robbins, Jane Williams, Nancy Williams, M. E. Martin, Richard Martin, Matilda Reynolds, Florence Martin, W. H. Martin, Memory B. Scruggs, D. Williams, George Blackwell, Jason Blackwell, Caroline Martin.

With this we conclude the items taken from book number two.

The church minutes book number three begins with the year 1905. This book is so large and heavy that the pages have become loose from use during the years between 1905 and 1952. The following items of special interest are selected from this book.

In December of 1905 the church agreed to get Brother C. M. Teal to preach two Sundays in each month.

On July 4, 1906, at a Sunday School picnic, a contribution given for ministerial education, was turned over to Rev. A. M. Sims, of Gaffney.

In 1908 the eldership of this church assisted in organizing Goode's Chapel in Rutherford County, N. C.

In 1909 this church licensed two young men to preach the gospel: Brother Carl H. Henderson, and W. Gaston Camp.

In 1910 (A) The eldership of this church assisted in organizing Chesnee Baptist church.

(B) During the August revival 40 joined the church and were baptized; six joined by letter.

(C) The church agreed to adopt the envelope system of collecting all money paid into the church. The clerk was appointed to be responsible for this.

In 1911 Deacons began meeting once a month.

In 1915 By motion the church accepted money from the W. M. S. to paint the benches, and Brothers C. P. Green, M. B. Vassey and J. W. Camp were appointed to be responsible for this work.

In 1916 New Pleasant church requested the pastor and deacons to assist them in the ordination of Brother W. J.

Sprinkle to the ministry of the gospel.

In October 1918 there was no meeting on account of the "Flu" epidemic.

In 1919 the church made plans to build the parsonage.

In 1920 Brother J. Roland Cantrell was ordained to the full ministry of the gospel, the deacons of State Line, Buck Creek, and New Pleasant assisting in this service.

In 1921 during the revival 41 were baptized and 4 joined by letter. Rev. W. P. Robinson was the pastor and Rev. C. C. Matheney, the evangelist.

1922 (A) The church adopted the pledge system.

(B) The first pulpit committee on the records was elected, composed of O. M. Green, R. L. Camp, O. W. Vassey, C. H. Henderson and C. P. Green.

(C) A welfare committee was appointed to look after the church property.

(D) Brother O. W. Vassey asked leave to use the church building for school purposes until a school room could be built. The church granted the request.

In 1923 The first record of a nominating committee for Sunday School officers and teachers, was given. The committee was composed of O. M. Green, C. H. Henderson and C. A. Gold.

In 1924 The first budget committee consisted of the active deacons.

1925 (A) We find the first record of ushers being appointed: viz., Benjamin Moore, Ambrose Blanton, Gettys Scruggs, and Gettys Green.

(B) The first action was taken in selling lots in the church cemetery. Deacons were asked to lay off lots, price them, and sell them to any one caring to buy.

In 1926 a retirement plan for deacons was begun.

1931 (A) The church asked each department or organization to make quarterly reports for the first time.

(B) The church began helping to send the pastor to the Southern Baptist Convention, by paying one fourth of his expenses. In 1933, the church paid all the expenses. At present the church pays \$100.00 toward the expenses of this trip.

In 1934 the term of office was changed from the calendar

year to the association year.

1935 (A) Electric lights were put in the church and the parsonage.

(B) First mention is made of Spring Association.

(C) The office of "Church Announcer" was given to C. P. Green.

1939 (A) Saturday conference meeting days come to an end.

(B) The church begins to have conference on the first Sunday of each month.

In 1940 Pastor was called to full time for the first time in the history of the church.

In 1945 the first Vacation Bible School was conducted.

1947 A trustee and finance committee was appointed, viz: Elford Willingham, Ben Moore, Gettys Scruggs.

(B) The Baptist Courier was sent to every family of the church.

In 1948 the first library committee was appointed.

In 1949 the first telephone was put in the parsonage.

In 1953 the fellowship building was used for the first time.

In 1954 the church sponsored a basketball team for boys 10-16 years of age.

In 1955 the church began to operate a bus transporting people to and from the church.

1956 (A) Departmental Sunday school work began.

(B) Church observed first youth week.

(C) The Educational building was dedicated.

(D) For the first time the pastor got vacation with pay.

(E) The caretaker began to serve full time.

(F) A committee was appointed in the interest of films (visual aid) for the church.

CHURCH MEMBERSHIP

IN THE BETHEL ASSOCIATION

1797	State Line Church membership	31
1798	State Line Church membership	31
1799	State Line Church membership	31
1800	State Line Church membership	34

1800	The Broad River Association was organized; State Line Church was a charter member of this organization.	
1800—1815	No record of associational minutes for this period.	
1811	State Line Church membership (According to Benedict's History of Baptists).	66
1816, 1819, 1820, 1822,	These associational minutes do not report membership of the churches.	
1823	No minutes found.	
1824	State Line Church was admitted to the association again this year with a membership of (Logan's History)	29
1825	membership	29
1826	membership	25
1827	membership	20
1828	membership	20
1829	membership	16
1830	membership	23
1831	no report in minutes	
1832	membership	23
1833	membership	24
1834	membership	25
1835	membership	23
1836	membership	26
1837	membership	23
1838	no minutes located	
1839	membership	22
1840	no minutes located (20 joined)	42
1841	membership	57
1842	no minutes located	
1843	no minutes located	
1844	membership	54
1845	membership	48
1846	membership	46
1847	membership	43
1848	membership	52
1849	membership	53
1850	membership	54
1851	membership	50
1852	membership	100
1853	membership	106
1854	membership	128
1855	membership	131

1856	membership	121
1857	membership	116
1858	membership	124
1858	membership	125
1860	membership	125
1861	membership	118
1862	membership	123
1863	membership	79
1864	membership	84
1865	membership	101
1866	membership	109
1867	membership	103
1868	membership	102
1869	membership	107
1870	membership	129
1871	membership	125
1872	membership	116
1873	membership	176
1877	membership	200
1878	membership	206
1879	membership	166
1880	membership	194
1881	membership	208
1882	membership	205
1883	membership	192
1884	membership	194
1885	membership	137
1886	membership	181
1887	membership	171
1888	membership	171
1889	membership	136
1890	membership	133
1891	membership	130
1892	membership	139
1893	membership	146
1894	membership	155
1895	membership	147
1896	membership	142
1897	membership	157
1898	membership	163
1900	membership	153
1901	membership	157

1902	membership	162
1903	membership	168
1904	membership	205
1905	membership	225
1906	membership	228
1907	membership	240
1908	membership	243
1901	membership	259
1910	membership	265
1911	membership	303
1912	membership	299
1913	membership	289
1914	membership	278
1915	membership	301
1916	membership	280
1917	membership	274
1918	membership	270
1919	membership	294
1920	membership	320
1921	membership	359
1922	membership	337
1923	membership	300
1924	membership	366
1925	membership	374
1926	membership	386
1927	membership	358
1928	membership	359
1929	membership	382
1930	membership	413
1931	membership	420
1932	membership	420
1933	membership	410
1934	membership	462
1935	membership	480
1936	membership	475
1937	membership	477
1938	membership	465
1939	membership	465
1940	membership	488
1941	membership	479
1942	membership	473
1943	membership	461

1944	membership	501
1945	membership	517
1946	membership	531
1947	membership	524
1948	membership	514
1949	membership	499
1950	membership	472
1951	membership	486
1952	membership	501
1953	membership	504
1954	membership	473
1955	membership	498
1956	membership	507

CHURCH ROLL JULY 1957

1	Allison, Jack	27	Blanton, Mrs. O. B.
2	Allison, Mrs. Jack	28	Barnes, Roy
3	Allison, Larence	29	Barnes, Mrs. Roy
4	Allison, Junior	30	Bailey, Edna
5	Allison, Hershel	31	Bailey, Billy
6	Atkinson, John R.	32	Bailey, Jack
7	Amos, Maynard	33	Bridges, Talmadge
8	Addington, Geraldine	34	Bolton, Mary
9	Albright, Mrs. James	35	Beheler, Jannie Scruggs
10	Albright, Bobby	36	Byars, Minnie
11	Albright, Betty	37	Blaine, Lois Moseley
12	Allen, Mr. Paul	38	Bean, Mrs. Margaret
13	Allen, Mrs. Paul	39	Brown, Bessie Phillips
14	Allen, Fay	40	Bible, James
15	Allen, Hugh	41	Bible, Mrs. James (Mary Willie Cash)
16	Allen, Edwin	42	Bible, Gail
17	Allen, O'Neal	43	Bratton, Weldon
18	Blanton, Mr. A. D.	44	Bratton, Mrs. Weldon (Imogene Scruggs)
19	Blanton, Mrs. A. D. (Alverta Hamrick)	45	Batchelor, Albert
20	Blanton, Mr. Paul B.	46	Batchelor, Mrs. Albert
21	Blanton, Mrs. Paul B. (Ezia Scruggs)	47	Blackwell, Carl
22	Blanton, Mrs. Alice	48	Blackwell, Mrs. Carl (Evelyn Vassey)
23	Blanton, Donald	49	Bostic, Don
24	Blanton, Wayne	50	Bostic, Mrs. Don (Merle Harris)
25	Blanton, Wanda		
26	Blanton, Mr. O. B.		

51 Blankenship, Mildred
 52 Camp, Claude
 53 Camp, Mrs. Claude
 54 Camp Mr. George J.
 55 Camp, Mrs. George J.
 (Ruth Henson)
 56 Camp, Boyce
 57 Camp, Ruth
 58 Camp, Bobby
 59 Camp, Betty
 60 Camp, Harold
 61 Camp, Lois
 62 Cash, Mrs. Fred
 (Irene Hamrick)
 63 Cash, Odell
 64 Cash, Mrs. Odell
 65 Cash, Buford
 66 Cash, Mrs. Buford
 (Ruth Jackson)
 67 Cash, Jerry
 68 Collins, G. C.
 69 Collins, Mrs. G. C.
 (Ann Hamrick)
 70 Collins, Arthur
 71 Collins, Mrs. Arthur
 (Jamie Blanton)
 72 Collins, Frances
 73 Collins, Lucile
 74 Collins, Clara Mae
 75 Collins, Earl
 76 Collins, Frs. Earl
 77 Collins, Keith
 78 Collins, Jacqueline
 (Bostic)
 79 Collins, Arthur Bates
 80 Collins, Linda
 81 Collins, Dianne
 82 Collins, Sylvia
 83 Cash, Betty
 84 Cash, Bobby
 85 Cromer, Cleo
 86 Cooper, R. E.
 87 Cooper, Verdie
 88 Carter, Homer
 89 Champion, John
 90 Champion, Mrs. John
 91 Champion, James
 92 Champion, Catherine
 93 Champion, Lois
 94 Cole, Julia
 95 Cantrell, Frank M.
 96 Cantrell, Mrs. Frank
 97 Cantrell, Mrs. Wayland
 (Joyce Baker)
 98 Champion, Edith
 (Wyatt)
 99 Champion, Mrs. James
 100 Crane, J. D.
 101 Cash, Defoe
 102 Cash, Mrs. Bobby
 (Kay McDaniel)
 103 Cash, Mrs. Defoe
 104 Davis, Tan E.
 105 Davis, Joe
 106 Davis, Nora
 107 Davis, Bobby
 108 Davis, Frances
 109 Dawnie, Henry
 110 Dawnie Thurmond
 111 Dunean, Dexter
 112 Dunean, Nancy
 113 Durham, Mrs. Sam
 114 Davis, Opal
 (Opal McGinnis)
 115 Edmunds, Herbert Z.
 116 Edmunds Mrs Herbert Z
 117 Elmore, Mrs. Ira
 118 Epley, Charles
 119 Edmunds, Jack Z.
 120 Edmunds, Joyce Gale
 121 Green, C. P.
 122 Green, Mrs. C. P.
 (Ada Vassey)
 123. Green, O. M.
 124 Green, Mrs. O. M.
 125 Green, Carlyle

126 Green, Mrs. Caryle
 127 Green, Max
 128 Green, Mrs. E. R.
 129 Green, J. R.
 130 Green, Ira
 131 Green, Elizabeth
 (Bumgardner)
 132 Gold, C. A.
 133 Gold, Mrs. C. A.
 (Verdie Greene)
 134 Godfrey, Floyd
 135 Gault, Glenn
 136 Greene, James R.
 137 Greene, Roy
 138 Greene, Mrs. J. R.
 139 Giles, Mrs. Bob
 (Maude Hamrick)
 140 Hamrick, J. M.
 141 Harmick, Mrs. J. M.
 142 Hamrick, Gould
 143 Hamrick, Mrs. Gould
 (Pearle Vassey)
 144 Hamrick, James
 145 Hamrick, J. Y.
 146 Hamrick, Mrs. J. Y.
 (Jewel Hammett)
 147 Hamrick, Elmer
 148 Hamrick, Mrs. Elmer
 (Betty Bailey)
 149 Hamrick, Vance
 150 Hamrick, J. C.
 151 Hamrick, Mrs. J. C.
 (Lula Bell Parris)
 153 Hamrick, George
 152 Hamrick, Aaron
 155 Hamrick, Mrs. Edna
 156 Hamrick, Martha Parris
 157 Hamrick, Carolyn
 158 Harris, Aaron
 159 Harris, Mrs. Aaron
 160 Harris, Lorena
 161 Harris, Mrs. J. L.
 162 Harris, Dean
 163 Harris, Mrs. Dean
 164 Harris, Ruby
 165 Harris, Rush
 166 Harris, Betty
 167 Harris, Gean
 168 Harris, Johnny
 169 Harris, Salem
 170 Harris, Carl
 171 Harris, Mrs. Carl
 172 Harris, Alfred
 173 Hames, Oscar
 174 Hames, Mrs. Oscar
 (Annie Camp)
 175 Hames, Charles Ed
 176 Harmon, George
 177 Harmon, Mrs. George
 (Ozell Cash)
 178 Harmon, Greta
 179 Hutchins, Nora
 180 Hutchins, Ethel
 181 Hicks, Mrs. R. Z.
 182 Hicks, Bill
 183 Henderson, Thelma
 (Epley)
 184 Humphries, Ruth
 185 Humphries, Herbert
 186 Humphries, Mrs.
 Herbert
 187 Humphries, Barbara
 188 Hall, V. L.
 189 Hall, Mrs. V. L.
 190 Hall, Ruth
 191 Hayes, Undean Potter,
 (Hames)
 192 Hoots, Mrs. Betty
 (Betty Ramsey)
 193 Hamrick, Brenda
 194 Harris, Barbara
 195 Harris, Guynelle
 196 Harris, Gaynelle
 197 Hoots, Burma
 198 Hoots, Donna
 199 Humphries, Robert Earl
 200 Humphries, Judy
 201 Jolley, Mrs. V. L.

202	Jolley, Ressie	240	Lefevers, Lucy C.
203	Jolley, Gifton	241	Lowery, Gertrude
204	Jolley, T. J.	242	Lankford, Rev. Lewis T.
205	Jolley, Mrs. Edith	243	Lankford, Mrs. Lewis T.
206	Jolley, Sidney	244	Lavender, Louise
207	Jolley, Furman	245	Lavendar, Juanita
208	Jolley, Sarah	246	Mullinax, Mrs. J. P.
209	Jolley, Floyd	247	Mullinax, James
210	Jolley, Mrs. Floyd (Alta Price)	248	Mullinax, Jonah
211	Jolley, Carol	249	Moore, B. T.
212	Jackson, J. I.	250	Moore, Mrs. B. T. (Ethel Scruggs)
213	Jackson, Mrs. J. I.	251	Moore, Ben
214	Jackson, Paul	252	Moore, Mrs. Ben (Kathryn Watson)
215	Jackson, Mrs. Paul (Hiley McGinnis)	253	Moore, Fred
216	Jackson, Mrs. Nanny	254	Moore, Mrs. Fred (Connie Jolley)
217	Jackson, Dorothy	255	Moore, Billy
218	Jackson, Barbara	256	Moore, Mrs. Billy (Jean Sanders)
219	Jackson, Linda	257	Martin, Virgil
220	Jackson, Mrs. Inez (Inez Ramsey)	258	Martin, Mrs. Virgil
221	Jones, Mrs. Cliff (Hamrick)	259	Martin, Benjamin
222	Jones, J. R.	260	Martin, Lucy
223	Jones, Hoyle	261	Martin, Dorothy
224	Jones, Berry	262	Martin, Mrs. Della
225	Jones, Mrs. Berry	263	Martin, Nettie
226	Jones Ray	264	Martin, Fate
227	Jones, Miles	265	Morgan, T. C.
228	Jones, Dean	266	Mosley, Paul
229	Jenkins, Henry	267	Mosley, Zelda
230	Jenkins, Broadus	268	Mosley, Ned Arthur
231	Jenkins, Mary	269	Mosley, Ned Arthur
232	Jenkins, Gustiann	270	McDaniel, L. W.
233	Jenkins, Jessie	271	McDaniel, Carl
234	Jennings, Ernest	272	McDaniel, J. C.
235	Jones, Mrs. Hoyle (Hazel Painter)	273	McGinnis, Broadus
236	Jolley, Mary Willie	274	McGinnis, Mrs. Broadus
237	Johnson, Rebecca	275	McGinnis, Theo
238	Jones, Mrs. Ray	276	McGinnis, Mrs. Theo (Ruth Collins)
239	Jackson, Judy	277	McGinnis, Luree

278	McGinnis, Kuster	317	Parris, Belt
279	McGinnis, Clara	318	Parris, Mrs. Belt
280	McGinnis, Joe Harrell	319	Parris, Dewey
281	McCraw, Mrs. Broadus	320	Parris, Getty
282	McCraw, Lucy	321	Parris, Alice
283	McCraw, Effie	322	Parris, Rachel
284	McCray, Summie	323	Parris, Johnny
285	McCraw, Z. M.	324	Parris, Inez
286	McCraw, Mrs. Z. M.	325	Parris, Agnes
287	McCraw, Eugene	326	Parris, Roscoe
288	McCraw, Etheleen	327	Parris, Mrs. Roscoe
289	McCraw, Eula	328	Parris, Grady
290	McCraw, Mrs. Summie	329	Parris, George
291	Martin, Harold	330	Parris, Mrs. George
292	McGinnis, Priscilla	331	Parris, Mrs. Eolus
293	Moore, Cynthia Lynn	332	Parris, Boyce Lee
294	McCraw, Lissie	333	Parris, Mrs. Boyce Lee
295	McGinnis, Mrs. Joe Harrell (Evelyn Vickers)	334	Parris, Owen
296	McDaniels, Mrs. C. D.	335	Parris, Gwendolyn
297	McDaniel, Mrs. Agnes (Stacy)	336	Parris, Nelson
298	Nanny, Clark	337	Phillips, John
299	Nanny, Sam	338	Phillips, Mrs. John (Nannie Lee Selvy)
300	Nolan, Marie	339	Phillips, Mrs. B. J.
301	Nolen, Geraldine	340	Phillips, Mrs. Wilkes
302	Nolen, Charles	341	Phillips, Norris
303	Nolen, Ann	342	Phillips, Sherley Ann
304	Newton, Edd	343	Phillips, Dorothy
305	Newton, Harry Lee	344	Painter, Lonnie
306	Owens, Mary Sue	345	Painter, Sallie
307	Parris, Horace	346	Price, Willie
308	Parris, Mrs. Horace	347	Price, Maggie
309	Parris, Glenn	348	Price, Floyd
310	Parris, Ernest	349	Price, Mrs. Floyd
311	Parris, Mrs. Ernest	350	Price, Mrs. Howard (Genelle Yelton)
312	Parris, James	351	Price, Howard
313	Parris, Franklin	352	Potter, O. G.
314	Parris, Bryson	353	Potter, Mrs. O. G. (Mary Vassey)
315	Parris, Mrs. Bryson (Almeda Ruppe)	354	Potter, Neal
316	Parris, Howard	355	Potter, Dorene
		356	Potter, Maxine

357	Powell, Mrs. Wilson	398	Ruppe, Claude
358	Powell, Broadus	399	Ruppe, Mrs. Claude
359	Patrick Madge Hamrick	400	Ramsey, Margaret
360.	Peeler, J. O., Sr.	401	Ramsey, Marian
361	Peeler, Herbert	402	Russell, Mary Frances
362	Peeler, Shuford	403	Russell, Brenda
363	Peeler, Alice	404	Russell, Bobby
364	Peeler, Katie	405	Revels, Odell
365	Peeler, J. O., Jr.	406	Revels, Mrs. Odell
366	Peeler, Mrs. J. O., Jr.		(Agnes Harris)
367	Peeler, Ralph	407	Revels, Aaron
368	Peeler, Shelby Jean	408	Revels, Sylidia
369	Parris, Mrs. James	409	Russel, Jerry
370	Parris, Lee	410	Scruggs, L. R.
371	Phillips, Patricia	411	Scruggs, Mrs. L. R.
372	Parris, Mrs. Glenn		(Nettie Hamrick)
373	Phillips, Jim (J. B.)	412	Scruggs, J. S.
374	Phillips, Mrs. Jim	413	Scruggs, Mrs. J. S.
	(Lorena Ray)	414	Scruggs, Virginia
375	Parris Danny Ed	415	Scruggs, Pearl
376	Ramsey, F. C.	416	Scruggs, R. J.
377	Ramsey, Mrs. F. C.	417	Scruggs, C. L.
	(Bessie Walls)	418	Scruggs, Mrs. C. L.
378	Ramsey, Gearth	419	Scruggs, P. G.
379	Ramsey, Mrs. Gearth	420	Scruggs, Manard
380	Ramsey, Rush	421	Scruggs, Corrie
381	Ramsey, Mrs. Rush	422	Scruggs, L. O.
	(Sue Mullinax)	423	Scruggs, J. Gettys
382	Ramsey, Gary	424	Scruggs, Mrs. J. Gettys
383	Ramsey, Tommy		(Flossie Jones)
384	Ramsey, Paul	425	Scruggs, Walter
385	Ramsey, Mrs. Paul	426	Scruggs, Turner
386	Ramsey, Paul Jr.	427	Scruggs, Mrs. Turner
387	Ramsey, Bobby		(Euzelia Hamrick)
388	Ramsey, Patricia	428	Scruggs, Raymond
389	Ramsey, Howard	429	Scruggs, Guy G.
390	Ramsey, Mrs. Howard	430	Scruggs, Mrs. Guy G.
391	Ramsey, Nancy	431	Scruggs, Vick
392	Ramsey, John Russell	432	Scruggs, Mary
393	Riddle, Irvin	433	Scruggs, Bobo
394	Ray, Bessie	434	Scruggs, Willie Frances
395	Reynolds, Dewey	435	Scruggs, Mrs. Jonas
397	Reynolds, Agnes Camp	436	Scruggs, Louise

437	Scruggs, Annie Mae	474	Thrift, Reba Powell
438	Scruggs, Lemuel	475	Thrift, Tilda
439	Scruggs, Flay	476	Thrift, Geraldine
440	Scruggs, Gerald	477	Thrift, Douglas
441	Scruggs, Mrs. Earl	478	Thrift, Doris
	(Doris Jean Parris)	479	Thrift, Christine
442	Scruggs, Earl	480	Tessiner, Willie
443	Scruggs, Charles	481	Tate, Beulah
444	Scruggs, Robert	482	Turner, Chaphinia
445	Scruggs, M. B.	483	Thompson, Mrs. Guy
446	Scruggs, Frances		(Marjorie Parris)
447	Scruggs, Brenda Ruth	484	Vassey, Mrs. L. C., Sr.
448	Scruggs, Kenneth	485	Vassey, L. C., Jr.
449	Scruggs, Dwight	486	Vassey, Russell
450	Scruggs, Mary Elizabeth	487	Vassey, Mrs. Weldon
	(Beth)	488	Vassey, Mrs. J. N.
451	Scruggs, Mrs. Bobo	489	Vassey, John L.
	(Virginia Kirby)	490	Willingham, E. C., Sr.
452	Scruggs, Aliene	491	Willingham, Mrs. E. C.
453	Scruggs, W. T.		Sr.
454	Smith, Lee	492	Willingham Elford C. Jr
455	Spencer, Williard	493	Willingham, Mrs. Elford
456	Spencer, Mrs. Williard		(Gracie McGinnis)
457	Spencer, Maxine	494	Willingham, Terry
458	Spencer, Mrs. Mack	495	Wyatt, Boyd
459	Spencer, Dwight	496	Wyatt, Virginia
460	Spencer, Brenda	497	Wyatt, Ralph
461	Sellers, Edward	498	Wyatt, Pearl
462	Sellers, Mrs. Edward	499	Wilson, Vernia
	(Virginia Parris)	500.	Warren, Pasha Parris
463	Starnes, M. A.	501	Watkins, Robert A.
464	Starnes, Mrs. M. A.	502	Watkins, Mrs. Robert A
465	Starnes, Frieda	503	Weaver, Billy Jean
466	Starnes, Joe	504	White, Mrs. Charles
467	Starnes, Joyce	505	White, Agnes
468	Skipper, Margaret	506	White, Carrol
469	Swofford, Bryson	507	White, Leon
470	Swofford, Patsy Gail	508	White, William
471	Starnes, Patsy	509	White, Randy
472	Stephans, Charlie	510	Reynolds Luke
473	Stephans, Mrs. Charlie		

SUNDAY SCHOOL

According to the historical sketch from the 1900 minutes of the Broad River Association a Sunday School was first organized at State Line about 1841.

Charles Smith Wilkins Scruggs, the son of the Rev. Drury Scruggs, was the first superintendent. "Charlie" Scruggs was a deacon and took an active part in the work of the church before he was called into military service during the war.

He died in the year of 1862 from an illness contracted while fighting for the South during the War Between the States.

After the war his personal slave attendant returned to Virginia, exhumed the body, and brought it to South Carolina where it was placed in the Scruggs family cemetery, which is now located on the property of his granddaughter, Mrs. Ethel Scruggs Moore.

Relatives of Charlie Scruggs are in possession of the last letter received by his wife, Stokes Camp Scruggs and children, from the husband and father. One has but to read this letter to know the character and inmost desires of a Christian soldier at war.. The letter follows:

Camp Capers, H. L. June 3rd, 1862

Dear Wife and Family,

As I have a leisure moment I will take my pen and paper to inform you that I am well at this time and as well satisfied as could be expected under existing circumstances. Brothers and the Company are generally well and in good spirits. They would glory in getting into a fight. They have been confined in camp until they would fight like wild cats. The report here is that Stonewall Jackson has crossed over the Potomac and is making his way to the city of Washington. I hope the report is true and that the God of Battles may be with him and guide him safe through the city and bring him out victorious. O may it be the will of the God of Battles that we may gain a complete victory over the Hessians and may it be His will that the day is not far distant when we may return home to our families in peace as in gone by days. I do think if our wives and fathers and mothers would unite their prayers with those of the Soldiers

who have an interest in your prayers for the God of Battles to be with us and go before us and guide us through safe and bring us out victorious and have faith to believe that he will answer our prayers, I do think we would soon have peace for the prayers of the righteous will avail much, but if we go on Galeo like caring for none of these things, we need not expect peace soon, if at all, for the Almighty has intended this war for some purpose unknown to us, and if we expect His blessings we must ask for nothing doubting and He will bless us. My Dear, I think of you and your little ones both day and night, and pray the blessings of the Almighty upon you and may He be with you to comfort you in your troubles and be a Father to your little ones is my prayer. I hope you are getting on as well as could be expected with your little crop. You must try to manage for yourself, for we can't tell what the future will be. If you need anything that you can't get, you must get Father to get it for you, and tell him to hire someone to cut your wheat if he can get anyone. I want to come home if I can get off, but I think the chance a bad one, and have no idea I will get off, but I assure you I will come as soon as I can, but if I don't get to come until peace is made, I hope I will live to see that day, and then I can come home with some hopes of staying, but until peace is made we can't expect much enjoyment together for if I come home I would have to come back. So there is but little enjoyment in time of war at home or abroad. All I say is do the best you can and don't take things too much to heart, but remember what your father used to say, Hope for the best. I hope these lines may come to hand and find you all well and doing well. Nancy and Joshua, I will write you you a few lines to let you know I think of you. I hope you are well and good children and try to do what is right and mind your Mother, for that is your duty. You must be good to your little brother and sister, and tell them to be good children. Emmey, you and Flavy must nurse little Ida and tell her to be a good baby till papa comes home. You must all be good children for Jesus loves good children, and if you are good children and should die, you will go to Heaven, but if you are bad children, and die, you will go to the bad place where all bad people go. I want you to read your Bible and other good books and learn all you can. So no more this time, but say Howdy, my children.

Stokes, you can send us some parched and ground rye if you can get any. No, more, but remain your companion and parent in bonds of love until death.

C. S. W. Scruggs.

There is no record of Sunday School at State Line from 1841 to 1872 except that the Associational letter of 1866 was to include a statement that this church had organized a Sunday School.

We can assume that the war years of 1861 to 1865 account for the ceasing of the Sunday School work. During this period and the reconstruction years which followed, neither the churches nor the association kept accurate reports of the Sunday Schools. From the association minutes we have arranged a list of the Sunday School Superintendents, secretaries, and the enrollment. Some years the report was incomplete,

Year	Superintendent	Secretary	Enrollment
1841	C. S. W. Scruggs		
1854	(Church voted in favor of Sunday School)		
1866	A school was reported to association		
1869	No school was reported		
1872	A school was reported		
1884	M. B. Scruggs	D. S. Scruggs	53
1885	M. B. Scruggs		
1886	M. B. Scruggs		
1887	C. W. Moore		
1888	C. W. Moore		
1889	T. Hames	John Harrell	
1890	D. S. Scruggs	J. P. Davis	
1891	D. S. Scruggs	O. C. Hames	104
1892	O. C. Hames	B. Ray	110
1893	D. S. Scruggs	B. Ray	108
1894	D. S. Scruggs		
1895	D. S. Scruggs		
1896	D. S. Scruggs		
1897	M. B. Scruggs		102
1898	D. S. Scruggs		88
1899	D. S. Scruggs		
1900	D. S. Scruggs		54
1901	M. B. Scruggs		72
1902	D. S. Scruggs		67
1903	D. S. Scruggs		50

1904	D. S. Scruggs		94
1905	D. S. Scruggs		110
1906	H. P. Hall	W. Gaston Camp	120
1907	H. P. Hall		85
1908	W. G. Camp		100
1909	O. W. Vassey		113
1910	O. W. Vassey		106
1911	J. G. Parris		115
1912	J. G. Parris		130
1913	W. G. Camp		130
1914	O. M. Green		160
1915	O. M. Green		152
1916	O. M. Green		128
1917	J. W. Camp		121
1918	J. W. Camp		141
1919	C. F. Blanton		
1920	O. W. Vassey		130
1921	O. W. Vassey		125
1922	C. H. Henderson		170
1923	C. P. Green		
1924	C. P. Green	Clyde Henderson	129
1925	C. P. Green	Christine Camp	190
1926	C. P. Green	Broadus McGinnis	129
1927	C. P. Green	Douglas Scruggs	171
1928	Carvus Hames	Douglas Scruggs	157
1929	C. P. Green	Euzelia Hamrick	166
1930	C. P. Green	Euzelia Hamrick	175
1931	C. P. Green	Euzelia Hamrick	230
1932	C. P. Green	Velma Green	235
1933	C. P. Green	Hiley McGinnis	217
1934	C. P. Green	Hazel Hamrick	
1935	C. P. Green	Hazel Hamrick	316
1936	C. P. Green	Hazel Hamrick	287
1937	C. P. Green	Hazel Hamrick	279
1938	C. P. Green	Hazel Hamrick	252
1939	C. P. Green	Clara Mae Collins	299
1940	C. P. Green	Clara Mae Collins	322
1941	J. P. Mullinax	Clara Mae Collins	266
1942	J. P. Mullinax	Clara Mae Collins	235
1943	Arthur Collins	Clara Mae Collins	237
1944	Arthur Collins	Novella Mullinax	260
1945	Arthur Collins	Ruby Scruggs	174
1946	C. P. Green	Ruby Scruggs	248

1947	C. P. Green	Clara Mae Collins	260
1948	C. P. Green	Clara Mae Collins	242
1949	M. A. Starnes	Clara Mae Collins	238
1950	Buford Cash	Clara Mae Collins	240
1951	Buford Cash	Clara Mae Collins	229
1952	Buford Cash	Clara Mae Collins	227
1953	Buford Cash	Clara Mae Collins	230
1954	Buford Cash	Clara Mae Collins	240
1955	Buford Cash	Clara Mae Collins	294
1956	Buford Cash	Clara Mae Collins	317
1957	Buford Cash	Clara Mae Collins	
1958	Buford Cash	Clara Mae Collins	

State Line, throughout some of the early years of Sunday School work, held mission Sunday Schools in school houses. One such school sent in a report to the association in 1884. It was called State Line Academy Sunday School and was held in the Camp school house. J. J. Camp was superintendent, J. P. Davis was secretary and the enrollment was 53.

Another such school was held in the school house where Guy Scruggs' home is now, and M. B. Scruggs was the superintendent there.

Eventually these mission Sunday Schools were discontinued, and the members were enrolled in the State Line Sunday School. Gaston Camp has kept the Sunday School roll book that was used at State Line Church in 1906. It should prove interesting to many to see this roll for it will surely bring back many pleasant memories of days gone by.

SUNDAY SCHOOL ROLL FOR 1906

MALES:

H. P. Hall, Superintendent	O. C. Hames
D. S. Scruggs, Secretary and assistant singing clerk	C. P. Green, Teacher of Junior males
G. J. Scruggs, Assistant Sec.	T. S. Camp
W. P. Vassey	B. H. Hopper
R. B. Scruggs	Bud Vassey
J. N. Vassey	J. L. Hopper
Zeb McCraw	G. C. Collins
B. Ray, Singing Clerk	J. R. Cantrell
S. B. Byars	O. W. Vassey,
Walter Price	Teacher of Primary boys
J. W. Wilson	George Parris

Walter Ray	D. L. Cantrell
Ezra Cantrell	Guy Scruggs
Eliphus Parris	Robert Cooper
Oscar Hames	Gairy Cooper
Belton Parris	Paul Scruggs
Boyd Vassey	Robert Camp
B. B. Hames	J. S. Scruggs
Willie Hamrick	Curtis Cantrell
Clarence Hames	James Phillips
Dewey Scruggs	M. C. Price
T. S. Durham	Clyde Scruggs
Oscar Parris	Webb Davis
Jade Byars	N. E. Ray
M. J. Hicks	George Parris
J. S. Parris	L. M. Hopper
H. B. Petit	

FEMALES:

Mrs. A. E. Camp	Miss Carl Scruggs
Miss Abie Hooper, Organist & teacher of advance females	Miss Mattie Byrd
Mrs. Emma Vassey	Miss Ada Mosley
Miss Bessie Phillips	Miss Lelia Byrd
Miss Ada Vassey	Miss Phyma Byrd
Miss Emma Durham	Miss Sadie Padgett
Miss Mamie Phillips	Miss Irene Hamrick
Primary teacher	Miss Fanny Mosley
Miss Myrtle Durham	Miss Myrtle Hopper
Miss Maudie Durham	Miss Corrie Hames
Miss Vernie Wilson	Miss Carrie Hames
Miss Ezie Scruggs	Miss Ruby Hopper
Miss Ozie Scruggs	Miss Lizzie Byrd
Miss Neely Wilson	Miss Minnie Vassey
Miss Lonnie Parris	Miss Pratt Davis
Miss Mary Camp	Miss Nora Davis
Miss Minnie Phillips	Miss Minnie Davis
Miss Edna Durham	Miss Addie Scoggins
Miss Mary Durham	Mrs. Nora Camp
Mrs. Alice S. Ray	Mrs. Mira Bolten
Mrs. Madora Ray	Mrs. James Beheler
Miss Nettie Hamrick	Florence Bolten
Miss Eula Scruggs,	Dovie Porter
Assistant Organist	Rachel Irvn
	Clara Cantrell
	Nannie Porter

Maggie Porter
Maude Hamrick
Myra Hicks

Lizzie Hicks
Annie Hamrick

In the church minutes of 1914 we find a resolution of respect to Drury Sampson Scruggs who served for 13 years as Sunday School superintendent, and as church clerk for about 19 years. He had been ordained as a deacon about 1892.

RESOLUTIONS OF RESPECT TO DRURY SAMPSON SCRUGGS

Whereas, God in His wisdom removed from our midst our friend and Brother, D. S. Scruggs, our hearts are sad, but our sorrow is touched with joy as we know that his sufferings are over and that he has left an influence that is living, and will continue to live after him.

1st, Therefore, be it resolved by the State Line Church and Sunday School, that while we bow in submission to the will of him who doeth all things well, we are filled with sorrow on account of our loss.

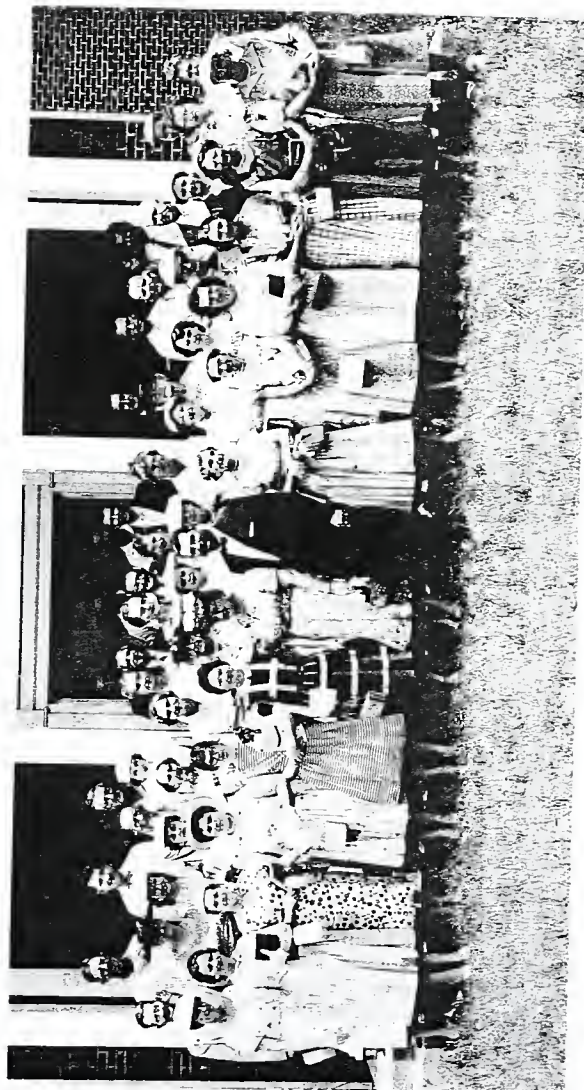
2nd, That our church and Sunday School has lost one of its most loyal and efficient members and deacons.

3rd, That a life so rich in Christian virtues cannot but leave an influence for good upon the lives of all who knew him.

4th That we extend our tenderest sympathy and prayers to his children and host of friends.

5th, That a copy of these resolutions be spread upon the records of our church and Sunday School, also a copy be sent to the county papers for publication.

O. M. Green
C. F. J. Scruggs
W. J. Henderson
COMMITTEE



Sunday School officers and teachers for 1958-1959.

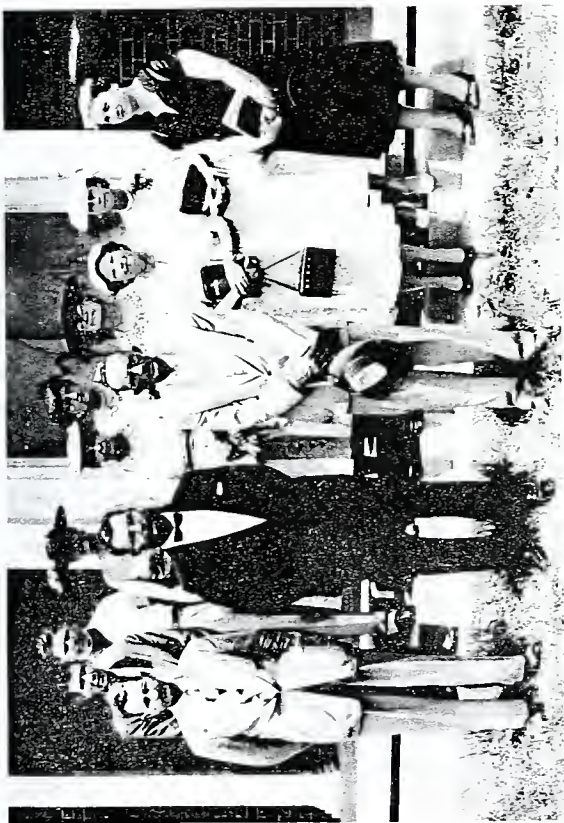
TRAINING UNION

The first recorded information pertaining to Training Union at State Line was in 1922, when the associational minutes listed Miss Emma Parris as president of B. Y. P. U. The number enrolled at that time is not known. Only one unit was reported until 1929, when the organization was divided into a Senior and a Junior B. Y. P. U. In 1934 a third unit, the Story Hour was added. Four units were reported in 1949, five units in 1953; and seven units in 1956. In our local minutes the name "B. Y. P. U." changed to Baptist Training Union in 1936.

Following is an incomplete list of Directors, and the number enrolled since the beginning of Training Union:

YEAR	DIRECTORS	NUMBER ENROLLED
1922	Miss Emma Parris	
1923	C. P. Green	
1924	Onie Mullinax	
1925	Lawton Moore	
1926	Lawton Moore	
1927	Douglas Scruggs	53
1928	Arthur Collins	35
1929	Jonah Mullinax	44
1930	Carvas Hames	45
1931	Paul Blanton	
1932	Paul Blanton	
1933	Paul Blanton	
1934	Paul Blanton	81
1935	O. M. Green	
1936	A. D. Blanton	76
1937	Arthur Collins	
1938	Archie Parris	71
1939	Paul Blanton	107
1940	Arthur Collins	108
1941	Arthur Collins	98
1942		
1943		
1944	Paul Blanton	88
1945	Paul Blanton	
1946	Broadus Hames	72
1947	Broadus Hames	75
1948	Mrs. Jeta Baker	84

1949	Paul Blanton	60
1950	Paul Blanton	
1951	Paul Blanton	
1952	O. G. Potter	84
1953	Paul Blanton	71
1954	Paul Blanton	69
1955	Paul Blanton	123
1956	Paul Blanton	125
1957	Paul Blanton	



Baptist Training Union officers for 1957-1958—Paul B. Blanton (Director), Rev. L. T. Lankford, A. D. Blanton, Buford Cash, Hayle Jones, Mrs. Rush Ramsey, Mrs. L. T. Lankford, Mrs. C. A. Gold, Mrs. J. R. Phillips, Mrs. Arthur Collins and Mrs. Buford Cash.

MISSIONS

In order to appreciate and understand the missionary efforts of State Line Church, one must know a little about the missionary awareness of the south at large. Prior to 1900, missionary information was gathered largely from letters and articles sent by the missionaries to their families, and to the religious journals, which were published in those days. During the latter 1800's Churches of Broad River Association received their information on the foreign mission field from the letters that the Association's own missionary, Rev. W. E. Crocker, sent to the Association each year. Many of these letters may be read in the old associational minutes. Rev. Crocker was stationed in China; and with him was Luther Rice, who visited State Line Church and others in the Broad River Association. So for a long time China was about the only field that State Line knew anything about. Naturally, the vision of our forefathers was narrow; they did not see the fields "white unto harvest" throughout our wide world, and as a result, they were slow in responding to the need. However, records show that they were interested, and did contribute. In the later 1800's and early 1900's most churches, including State Line, gave annual designated most churches, including State Line, gave annual designated contributions to the three mission fields. The earliest record in our church minutes of a contribution of this kind was in 1852, when \$2.50 was "collected to be sent up to the association in the name of the church." Records of similar collections occurred in 1873, 1882, 1885, 1886, 1887, 1889, and 1892. Today the different missionary fields are supported through the cooperative program, but back then people knew at the time of giving exactly which mission field they were helping, and their mood and interest at that particular time determined their gifts. As a result, these gifts were unbalanced, or out of proportion to the need, and various fields suffered greatly at the expense of other fields. All missionary efforts experienced a tremendous struggle for existence during the pioneering days, due to lack of funds and personnel. We suppose that State Line was typical of other churches during that period. Let us take note of the gifts that our church gave in 1906 and 1907.

State Missions	\$ 2.69	\$ 4.97
Home Missions	2.81	.43
Foreign Missions	5.00	16.25

Total	\$10.41	\$ 21.60
-------	---------	----------

In 1900 the great Ecumenical Missionary Conference was held in New York. Mission study had its origin in this meeting. Women's Missionary organizations that had been relying on letters and leaflets for informing their members, now had study books prepared for them by missionaries from different foreign fields. As the vision became broader more women became interested in this cause, and more societies were organized. The different associations seemed to have led out in this step. Just when the Woman of Broad River organized we do not know, but the record shows that in 1904 the "Ladies Missionary Union" of the Association held its meeting in a school near Antioch Church, where the Association met that year. This group was reorganized in 1906 to form the Woman's Missionary Union of the Broad River Association.

Study of old minutes point to the conclusion that our churches have somewhat depended on the women to take the lead in missionary awareness and support. In 1899 Keturah Scruggs (sister of Clyde and Jim Scruggs) and Carrie Ray (Mrs. Luther Vassey) were appointed in State Line Church to "collect mission money". Again in 1908 we noticed that another of this kind was appointed, composed of Mrs. M. F. Hall, Mrs. Dorah Ray, Mrs. Jennie McCraw, and Mrs. A. E. Camp. The record also shows that for several years Mrs. O. M. Green was appointed by the church to "Collect mission money."

The first record of the organization of the State Line Missionary Society was in 1911, when Mrs. Fannie Gold was president, and there were 13 members. Following are seven probable charter members: Mrs. Fannie Gold, Mrs. B. Ray, Mrs. Anna Liza Camp, Mrs. Lettie Henderson Cantrell, Mrs. Tillman Moore, Mrs. O. M. Greene, and Mrs. C. P. Greene. For the next few years Mrs. Ella Camp and Mrs. Tillman Moore served as President. In 1915 the church agreed to hold a "Missionary Rally" and invite Bro. W. E. Crocker, Missionary to China, to be present. Whether these plans materialized or not, the record does not show, but the church seemed to have had a "missionary awakening" from that date.

The record reveals that the Sunbeam Band is older than the W. M. S., for we find that this group was organized in 1908, and has been fairly strong ever since. Mrs. Lizzie Camp

was the first Sunbeam leader. Other units began to organize, according to the record, around 1929-1930. There were four units reported to the association in 1930. They were Sunbeams, G.A.'s R. A.'s, and W. M. S. The Y W A's was not organized until 1931, with 17 members. During this year, 1931, the quarterly district W.M.U. meeting was held at State Line. In 1936 the G.A.'s divided into Junior and Intermediate groups, making a total of six missionary organizations. A few years ago the R.A.'s were divided into two groups, and in 1957 the Brotherhood began sponsoring this organization. At the time of writing the leaders and membership of the various organizations are:

Sunbeams 6 Members

Mrs. Ozell Cash Harmon, Counselor

Mrs. Paul Jackson, Assistant

Junior G. A. 12 members

Mrs. Ben Moore, Counselor

Miss Frances Scruggs, Assistant

Intermediate G. A. 15 members

Mrs. J. Y. Hamrick, Counselor

Mrs. A. D. Blanton, Assistant

Y. W. A. 13 members

Mrs. John Phillips, Counselor

Miss Clara Mae Collins, Assistant

Junior R. A. 7 members

Mr. Paul Ramsey, Counselor

Mrs. Paul Ramsey, Assistant

Intermediate R. A.

Mrs. Hoyle Jones, Counselor

Rev. L. T. Lankford, Assistant

Since 1954, the W. M. U. has held an annual coronation and recognition service for G. A.'s and R. A.'s. During 1957 service two young girls, Wanda Blapton and Brenda Scruggs received the highest award given in Girl's Auxiliary, that of Queen Regent. Awards were also presented to 5 Queens, 2 Princesses, 3 Ladies-in-Waiting, and 3 Maidens. During this same service Terry Willingham was recognized as Am-

bassador in Royal Ambassadors, also 1 Knight, 1 Squire, and 2 Pages were recognized.

For a number of years the circle plan has been followed in the W.M.S. The church has, in 1957, three circles meeting once a month in the homes of members. The three circles meet jointly once a month at the church for a missionary program. Circle Chairmen for 1956-1957 are:

Circle No. 1 — 11 members

Mrs. L. T. Lankford, Chairman

Circle No. 2 — 14 members

Mrs. Herbert Edmonds, Chairman

Circle No. 3 — 13 members

Mrs. Buford Cash, Chairman

Besides educating its members in missions, there is another phase of W.M.U. work that has greatly helped the State Line Community. This is the community missions program, which has for its purpose the salvation of the lost, relief of suffering, and strengthening of Christian standards. The ladies have always been ready to help their sick and suffering, their burdened and grieved neighbors.

The records of the W. M. S. organizations have not been filed every year, and we find many "gaps" as to its leadership. Following is an incomplete list of W. M. S. Presidents:

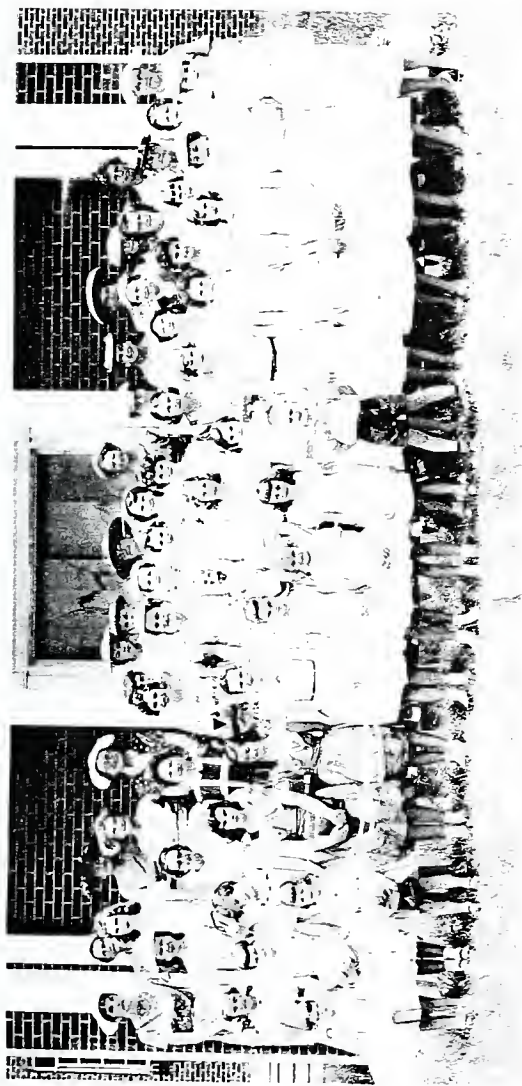
1911	Mrs. Fannie Gold
1912	
1913	Mrs. Ella Camp
1914	Mrs. Tillman Moore
1915	
1916	
1917	
1918	
1919	
1920	Mrs. A. L. Hamrick
1921	Mrs. A. L. Hamrick
1922	
1923	
1924	Mrs. Tillman Moore
1925	Mrs. Tillman Moore

1926
1927
1928
1929
1930
1931
1932
1933
1934
1935
1936
1937
1938
1939
1940
1942
1943
1944
1945
1946
1947
1948
1949
1950
1951
1952
1953
1954
1955
1956
1957

Mrs. Tillman Moore
Mrs. C. A. Gold

Mrs. O. M. Greene
Mrs. O. M. Greene

Mrs. Tillman Moore
Mrs. O. M. Greene
Mrs. Paul Ramsey
Mrs. Paul Ramsey
Mrs. Paul Ramsey
Mrs. Ben Moore
Mrs. Paul Ramsey
Mrs. Ben Moore
Mrs. Ben Moore
Mrs. Ben Moore
Mrs. Ben Moore
Mrs. Ben Moore
Mrs. Sue M. Ramsey
Mrs. Sue M. Ramsey
Mrs. Sue M. Ramsey
Mrs. Sue M. Ramsey
Mrs. Gettys Scruggs
Mrs. Gettys Scruggs



The Women's Missionary Society—The Y.W.A.—The Intermediate G.A.—The Junior G.A.—and The Sunbeams.



MISS HYMA STARNES

Miss Hyma Starnes was born June 4, 1931 at Chesnee, and attended State Line Grammar School and Chesnee High School. She graduated from Limestone College with the Bachelor of Arts Degree in 1952.

After graduation from college she worked for two years as case worker with the Rutherford County Department of Public Welfare. Feeling that God was calling her to full time Christian service, she accepted a call from the Tennessee River Baptist Association, Bryson City, North Carolina as associational missionary and served in that capacity for two years. Feeling the need for further training in the field of Christian work, she resigned in January, 1956 to attend Carver School of Missions and Social Work, Louisville, Kentucky, and received the Master of Religious Education Degree from that school in 1957. Upon completing work for the degree at Carver School, she accepted a call from the First Baptist Church, Bryson City, North Carolina to serve as Promotional Secretary.



Brotherhood and Royal Ambassadors.

BROTHERHOOD

The Brotherhood was organized in 1954, with a membership of 20. The first president was Mr. M. A. Starnes. Other presidents have been:

1955	20 Members	Mr. Elford C. Willingham
1956	30 members,	including R. A. Mr. Herbert Z. Edmunds
1957		Mr. Buford Cash

LIBRARY

Several interested members began donating books to the church around 1948. When the church realized how helpful the books were, it began adding to the collection, and in a few years a fund for library books was included in the budget. The size of the library was very limited at first because of lack of space, but upon the completion of the Educational Building, adequate space was provided just to rear of the auditorium.

Church librarians have been:

Mrs. Lorena R. Phillips
 Mrs. Elford Willingham
 Miss Frances Collins
 Mrs. F. C. Ramsey
 Mrs. Ben Moore
 Miss Brenda Scruggs

MUSIC

Music has played an important part in the worship services and in the history of State Line. Older members from other churches have said that they always enjoyed coming to State Line "for they had such good singing there." Of course good singing reflects good leading, and State Line has always been fortunate in having some of its own flock to serve in this capacity. "Song masters", "singing clerks," or "singing teachers", as they were often called in the early years, have been men of faith who loved the Lord and who led the singing with spirit and fervor and all who could sing, joined in the praise to God.

We appreciate the early leaders more when we are reminded of the fact that for about 119 years there was no

musical instrument at all in the church. To be able to "pitch" the music without an instrument surely reveals the natural God-given talent that these leaders possessed.

The committee was privileged to see a copy of perhaps the first song book ever used by the church. The backs were destroyed and we do not know the name of the book, but it was about four by six inches in size, and about two inches thick. There were no notes at all, only titles, words, and authors. It resembled a small book of poetry. It is understood that several hymns were sung to the same familiar tune. Another early song book was **The Christian Harmony**, used by many churches of old. This book used shaped notes throughout, as did most of the hymn books of that day. In our present day hymnals we find many of the same old hymns that our ancestors sang five, six, and seven generations ago in this same beloved church. The association minutes reveal that **Amazing Grace** and **From Greenland's Icy Mountains** were the two most favored hymns of early years. Some of the song books that have been used by the church are:

- Christian Harmony
- Kingdom Songs
- Songs of Faith
- Living Words
- Modern Hymnal
- Little Evangel
- Revival Gems
- Broadman Hymnal

At present the **Broadman Hymnal** is used in the worship service, and in the Intermediate, Young People's and Adult Sunday School Departments. **Worship and Conduct Songs** is used in the Beginner and Primary Departments: and **Songs for Juniors** is used in the Junior Department.

State Line purchased its first organ for the auditorium in 1913, and this was replaced by a piano in 1926. A second piano was purchased in 1940, and a third in 1956. At present the church also has a piano in the Fellowship Building and six pianos in the Sunday School Department.

At various times during the history of the church, singing schools have been taught, the over-all purpose of which has been to have better singing in the church. Both young children and adults have benefited by these schools.

An interesting reference to Singing Schools occurred in the church minutes of 1857. Mr. William Lovelace was granted the liberty of teaching a singing school at the church, "providing he keeps good order."

Following is an incomplete list of choristers, organists, and pianists who have been largely responsible for the music in State Line Church:

CHORISTERS:

- D. L. Vassey
- J. T. Wood
- J. G. Parris (Jimmy)
- B. Ray
- Bergan Blanton
- Oscar Vassey
- P. E. McSwain
- Mr. and Mrs. A. D. Blanton
- Arthur Collins
- O. G. Potter

ORGANISTS AND PIANISTS

- Mrs. Janie Hicks Jolley
- Miss Perry Blanton
- Miss Maggie Blanton
- Miss Nora Blanton
- Miss Brentice Vassey
- Mrs. Carl Gold
- Mrs. Vera Camp
- Mrs. Gracie McGinnis Willingham

BIBLE SCHOOL

In the spring of 1939 Rev. J. N. Watson planned the first Vacation Bible School. All the workers were enlisted and the date set for early summer. However, these plans never materialized because of the polio epidemic that invaded our state that year. Health officials thought it unwise to have public gatherings for children. The record does not mention Bible School again until 1943, when Mrs. Marvin Dameron was principal. There are no statistics to support the fact, but we believe we have had Vacation Bible School ever since. The object of the school is to reach, teach, and train every child in the entire church community. A number of conversions have resulted from Bible School. The church bus has helped to make the Bible Schools successful. The following have served as principals:

Mrs. Marvin Dameron
Mrs. Jeta Baker
Mrs. Fred Moore



BIBLE SCHOOL

SEXTONS

The words sexton, or janitor, or caretaker do not occur in the minutes before 1908. Occasionally they mention "doorkeepers." Older members say that the church house was cared for free of charge by deacons, laymen, or whoever happened to arrive early, or live near the church. Members of the Ray family have been heard to say that they enjoyed cleaning the church and sweeping the grounds around it. It is interesting to compare the duties of the early sexton with those of the present sexton. In 1909 William Henderson agreed by contract to do the following for \$6.50 a year:

1. Open and closed doors.
2. Raise and lower windows.
3. Sweep house
4. Keep oil in lamps, if it is kept at church.
5. Keep water for minister.
6. Cut wood if it is kept in the yard.
7. See that visitors and congregation are seated when there is room.
8. Look after tools that belong to the cemetery.

Following is an incomplete list of sextons and their salaries:

1908	Oscar Vassey	\$2.92 year
1909	William Henderson	\$6.50 year
1911	Brother Wyatt	
1912	D. L. Cantrell	\$6.50 year
1913		\$12.00 year
1914	Gesham Henderson	\$12.00 year
1919	Walter Ray	\$25.00 year
1925	Bryan Henderson	
1927	O. M. Green	
1930	Wilson Powell	\$48.00 year
1931	Odus Powell	
1932	Odus Powell	
1934	Theo McGinnis	
1939		\$60.00
1947	Fred Cash	\$30.00 Month
1948	O. G. Potter, \$7.50, 50c per extra night	
1952		\$10.00 per week
1956	John Champion (full time)	
		\$15.00 per week and house.

HONORARY TRIBUTE

The church history committee wishes to pay an honorary tribute to the Brothers, Odus M. and C Pink Green and their sister, Verdie Green Gold.

They came to the State Line community in the early years of nineteen hundred. They brought their church letters from Double Springs Baptist Church and were received into full fellowship with this church. Throughout the years the church has elected them to various offices; these duties they have accepted and have faithfully and efficiently carried out.

C. P. Green joined this church by letter February 19, 1906. He was elected church treasurer in 1916 and served in this office at different times.

He taught a Sunday School Class prior to being elected Sunday School superintendent in 1923. This office he held for a total of twenty years. He has served on the board of deacons, and has also served on the executive committee of the association. One of his most recent services was that of being superintendent of the Extension department of the Sunday School this year 1956 — 1957.

O. M. Green joined by letter February 20, 1909. He was elected church clerk, October 6, 1909. He was ordained as a deacon, July 15, 1911. For two years he was Sunday School Superintendent and was also church treasurer for some years. He taught a Sunday School class every year until his health would no longer permit active service. He too, served on the executive committee of the association.

Mrs. Verdie Green Gold joined this church by letter November 22, 1919. She became a Sunday School teacher about 1921, serving as a teacher almost every year since then, and acting as either church organist, pianist, or the assistant, nearly every year.

She was elected W. M. S. president one year, and Y.W.A. counselor several years

She has helped in the Vacation Bible School each year. She is a leader in the B.T.U., and worker in the Young People's Department.

Each of the two brothers and the sister of this church has served on various church committees. They have



Reading from left to right: O. M. Green, Mrs. C. A. Gold, C. P. Green.

made a generous contribution of their talents, time, and means to the support of the church and the cause of Christ.

If we were able to enumerate the years of their service to this church, we would find the total to exceed 125 years.

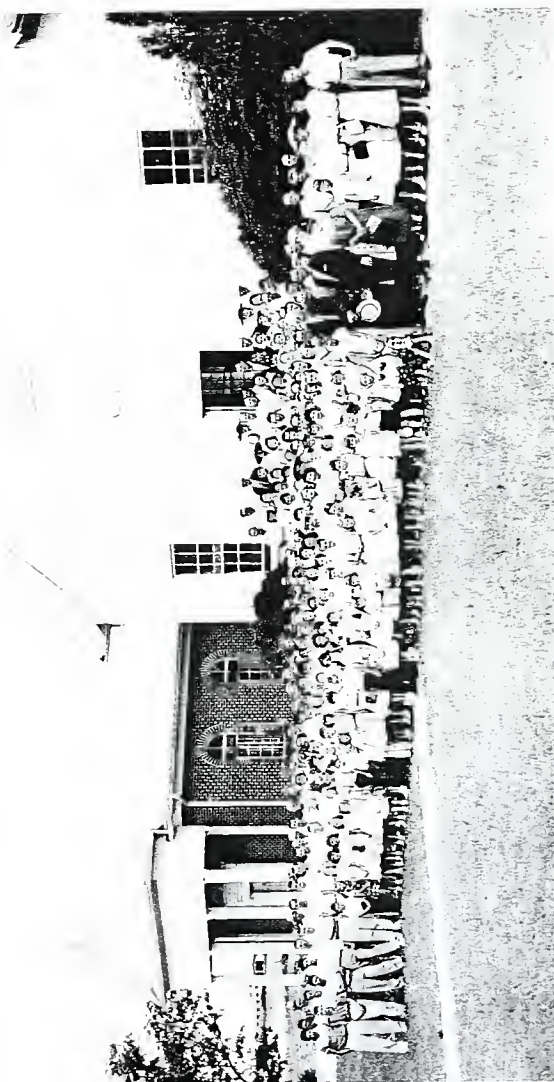
We commend them for their loyalty and devotion to God and to the Church.

Since the writing of this tribute we record the death of Brother C. P. Green in the fall of 1957.

CONCLUSION

State Line Church members look back with reverence, and a distinct pride upon the 163 years of history, the work done by their ancestors, and its physical outcome. No one can measure or estimate the spiritual value of this church. Many have been the brave men and women who have lived and died within its folds. They served their generation and have laid down the working tools of life. We must serve our generation. We should do it worthily and well. We should do this according to the will of God. Another 163 years, if Christ delays His coming that long, we shall all be gone. The work of this church will be in the hands of others. We should see to it that we pass a heritage on to them that we will not regret. We have only one chance at life—only one life to live. It is glorious to link our lives with the church. This is the one institution that “the gates of Hell shall not prevail against.” Let us look up and out and press on as we begin another 163 years for God and with God.

“I’m pressing on the upward way,
New heights I’m gaining every day,
Still praying as I onward bound,
Lord, plant my feet on higher ground.”
“Lord, lift me up and let me stand,
By faith on Heaven’s table land,
A higher plane than I have found;
Lord plant my feet on higher ground.”



The Congregation of June 17, 1957.

